

An Account of  
FAMILISM

As it is

Revived and Propagated

BY THE

QUAKERS.

SHEWING

The Dangerousness of their Tenets, and  
their Inconsistency with the Principles  
of common Reason and the Declarations  
of Holy Scripture.

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By Henry Hallywell.

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2 Pet. ii. 1.

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There shall be false teachers among you, who privily  
shall bring in damnable Heresies, even denying the Lord  
that bought them, and bring upon themselves swift  
destruction.

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To the Right Worshipful  
**Sir John Covert,**  
Of Slaugham in the County of  
Sussex, Knight and Baronet.

SIR,



He daily and numerous Increase of the Heretical Generation of Quakers in these Parts made me a little more than ordinarily inquisitive into their Doctrins and Persuasions, which I found not only destructive of all Civil Politie and Government, but of Religion itself and the Worship of

## The Epistle

*Almighty God established amongst us : For what else can be expected from them who deny the Scripture to be the Word of God, and our Rule and Guide in matters of Salvation ? And they being so well known to you, as having had frequent Experience of their obstinate and perverse Humor, in the Discharge and Execution of those Trusts and Employments committed to you under His most Sacred Majesty, I could do no less than present you with this small Treatise, that going under the Name and Protection of so worthy and accomplisht a Person as your self, it may in some measure obtain its desired Effect, by*  
putting



## Dedicatory.

putting a stop to the growing Evil, and confirming those who are not yet seduced in the Truth of their Profession; and may testify to the World, how much I am

Honoured Sir,

Your most Obliged and  
Affectionate Servant

Henry Hallywell.

Exhibitor;

Having a ship to the ...  
...  
...  
...  
...  
...

Honoured Sir,

I am most Obedient  
Your Servant

Henry Maitland

4

An Account of  
**FAMILISM,**  
 As it is  
 Revived and Propagated  
 BY THE  
**QUAKERS.**

CHAP. I.

*The Cognation and Agreement between the Quakers and other Antient and Modern Heretics.*



Our blessed Lord and Saviour Jesus Christ came from Heaven, and took upon him our human flesh and blood, and by his sufferings and death upon the Cross, redeemed and purchased a Church with his own blood; and of this he took a singular care after his

glorious ascension into Heaven, and fully instructed and impowered his chosen Apostles to gather it from all parts and quarters of the world, and they communicated to men the Word of Reconciliation and the Doctrine of eternal Salvation. But the Devil who looked with an evil eye upon the Happiness of our first Parents in Paradise, now envied mankind so great a Good, and stirred up Persecutions against the Church of God round about. And when it pleased the watchful Providence of God to give Peace to his Church by the Conversion of Emperors and Kings to the Faith of Christ; the Devil then quickly shifted the Scene, and what he could not do by open violence he endeavoured to effect by Subtilty, and sought to undermine the Church by Schisms and Heresies; and to destroy her by those who pretended to be her own children. And this Course he holds on still; and to come nearer to my present design, it is the envy and hate the Devil bears against true Christianity, that hath stirred up here in *England* an Heretical sort of People, called *Quakers*, to draw away and seduce men from the true

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Profession of Religion into damnable and pernicious Errors. And because they borrow something of many Heresies, which have been already in the world; it will not be amiss, to shew briefly in some particulars, the Agreement that is between them.

*Simon Magus* of old gave out, *That he was God the Father*: And how much I pray did *George Fox* come behind that great Magician, when before the Justices of the Peace at *Lancaster*, he affirmed, *That he was equal with God*? And *James Nailor* was no bad Proficient in that cursed School, when he said, *That he did witness, that he himself was as holy, just and good as God*.

*Menander* affirmed himself to be sent from the invisible Regions to be the Saviour of Mankind: And it is well known to the world, that *James Nailor* asserted himself to be Christ; For though his followers would mince the matter, as being ashamed of his Blasphemy; yet it is certain, that he accepted of *Hosanna* and Divine Worship in the Streets of *Bristol*; and when he was charged with it, would return no other answer, but in the words of our Saviour

our

our Christ, *Thou sayest it*, which is as much as, *I assent to it or acknowledge it.*

*Photinus* denied the Trinity, acknowledging only the Father, and excluding the Son and the Holy Ghost : And *George Fox* in the Book called, *Saul's Errand to Damascus*, affirms that *there is no distinction of Persons in the Godhead.* And if at any time they are forced to a Confession of it, they deliver it so ambiguously that it amounts to no more than what *Arius* himself affirmed as his Faith, who when he was commanded by the Emperor *Constantine* to give a Confession of it, delivered a Creed in words ours, but in sense his own.

*Socinus* denied the satisfaction of Jesus Christ, and looked upon his Death and Passion only as an Example : And this is expressly found in their Book called, *Saul's Errand to Damascus* : And *James Nailor* in his *Love to the Lost*, p. 56. says, *That the end for which Christ did suffer was to be a living Example to all Generations.*

The *Valentinians* arrogated to themselves a knowledge beyond Christ and his Apostles : And what else do the Quakers when they so impudently throw away

away the written Word of God, and, by a false application of the Spirit of God to themselves, blind and delude the easie and credulous Vulgar with new-fangled Revelations? *Thomas Holbrow* a Quaker, to one that urged Scripture answered, *What dost thou tell me of the Scriptures, which are no better to me than an old Almanack.* *Fox* and *Hubberton* in a Book called *Truth's Defence*, say, *The Scriptures are no standing Rule, and 'tis dangerous for ignorant people to read them.* Are not these as impudent Heretics when they shall slight and contemn the Dispensation of Jesus upon Earth as an empty, insignificant thing, and reject the Ordinances of Christ as childish, being themselves under an higher Oeconomy, even the Rule of the Spirit? And no question but they are under the Rule and Power of the Spirit, but 'tis of that Spirit which works in the children of Disobedience, even the Prince of the Power of the Air.

The fore-mention'd Heretics the *Valentinians*, boasted of themselves as the only Spiritual Persons, calling themselves *Perfect*; and all others who in the humility of their souls profess themselves

selves sinners, and study to serve God with fear, *Idiots and Ignorant People*. And does not the same Spirit still possess the Quakers, who in an extravagant and proud humour affect the Title and Appellation of Perfection? When God knows the very boasting of a thing they have so little of, argues their weaknets and folly; and those that talk and vaunt highest of this Perfection among them, are as perfect slaves to their Pride, Hatred, Malice, Covetousness and Lust as any people in the World. One of these perfect Creatures was accused lately for getting his Maid with Child: And when R.B. a Quaker advised with *Lacock* concerning a Marriage intended by him with a rich Woman, *Lacock* told him, it was not fit for him having begun in the Spirit to end in the Flesh, and no sooner had R.B. desisted in his Suit, but *Lacock* takes the woman and marries her. Was not this a perfect Cheat?

The Quakers pretend very much to Inspiration and Prophecie, and so did *Marcus* an old Heretic, who abused many silly women under colour of conferring on them the gift of Prophecyng.

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The same *Marcus* had a *δαίμων ἰατρίστας*, a familiar Spirit, by which he brought himself into credit with his deluded Followers: and I have had it confidently affirmed, that about the first rise of the Quakers in the North of *England*, several persons by Gloves and Ribbands and divers Charms and Incantations were really bewitched by them. And doubtless many of their Quaking Fits, wherein they foamed at the mouth, trembled throughout all parts of their bodies, hideously groaned, their visages distorted, and tumbling upon the ground, were real possessions by the Devil.

It were easie to draw out the Parallel between them into a greater length, but that I think it would be too burdensom and tedious to the Reader; forasmuch as it is true of them what *Irenæus* said of the Heretics of his time, *Per singulos Lib. I. c. 18. dies affectant novum aliquid adinvenire*; That every day they affect to bring in some novelty and dangerous Opinion. I shall rather chuse now to represent them under the Notion of Familists.

## C H A P. II.

*Of the Authors of Familism, and  
the Quakers Agreement with them  
in their Doctrin.*

**I**T was not long after *David George* had diffeminated and spread abroad his pernicious Errors, but they were greedily sucked in and embraced by *Henry Nicholas*; who being of a crafty and subtle Temper, a plausible and winning Deportment, as if the Stars had pointed him out for a grand Impostor, carefully concealed his Doctrin at *Munster* in *Westphalia* where he was born, and in the mean time diffused it by Letters and Emissaries instructed by him, in many places of *Germany* forty miles distant from him; so that the Sect of Familists grew and increased for a good while before it was known who was the Fomenter of it. At last he removes to *Amsterdam*, sets up the Trade of a Mercer and professes his Doctrin, calling his Fraternity and Society, *The Family*

*Family of Love*, and in his Writings gave a Symbol or Cognizance, *Charitas extorsit per H. N.* as may be seen at the end of every Epistle or Treatise of his. For his Person, he was corpulent, of a good Presence and Sanguine Temper, shrewdly suspected of Incontinence with some Women in his house; and 'tis no wonder if he should not bathe his begodded Humanity (as he phrases it of himself) in carnal and sensual Pleasures; when the great *Arcanum* and Mystery of his Doctrine was mere *Sadducism*, that is, *A Denial of the Immortality of the Soul and a Life to come.* From *Amsterdam* he sails over into *England*, and here divulges and communicates his destructive Errors among a company of Artificers and silly Women, who being unstable and not well principled in the Rudiments of Christian Religion became an easie Prey to this white Wolf. He wrote an Epistle to two Daughters of *Warwick*, dissuading them from Regeneration by the Word of God read or preached, calling it *ceremonial, elementish and false*, and laboured to persuade the Maids to a spiritual new birth through his Doctrine. His Errors were after-

afterwards discovered and refuted by *J. Knewstub* in a Book dedicated to *Ambrose* Earl of *Warwick* and printed at *London* by Order from the *Queen*, 1579. He pretended a Revelation from the Angel *Gabriel*. He affirmed, that *Christ* was neither God nor Man, but the State of his Doctrin, and that every one of his illuminate Elders was *Christ*. He held a Perfection without sin; and that the whole History of *Jesus Christ* was not to be understood in a literal, but Mystical and Allegorical sense; that there is no Heaven, Hell nor Judgment but what is in this Life; and that all outward Ordinances in Religion are foolish and trifling things. But I shall trouble my self no further to collect the Heads of his Doctrin, since I shall take a general view of it by comparing the Doctrin of the *Quakers* and that of *H. N.* together.

### S E C T. I.

*H. N.* says, that not only the Law of *Moses*, but the Ministration of *Christ* and his Apostles, were only temporary things instituted to bring men to the full

full and perfect Reige of the Spirit, and as Children, when they arrive to a good competency of understanding and can read well, they throw away their Horn-books and Primers ; so the Pedagogy of the Law and Gospel are to be cast aside when men come to the Spirit, and this Dispensation of the Spirit is only in the Familists and in their doct<sup>r</sup>in.

And that this is the full sense of the Quakers, appears from their own Books which they cunningly spread abroad to infect and poison the minds of weak and ignorant People. In the Book called, *A Declaration of the Faith of Quakers*, penned by four of that Gang, John Crook says thus, *We believe by the same gift of Grace, that there are several Ministrations, and several Operations ; according to 1 Cor. 12. and all by the same, Spirit ; as before and after the Law by Moses, and after by John the Baptist and Christ and his Apostles, and in all those the Ministration had acceptance with God through the management of the Spirit, and its rejection and dislike of God for the want thereof. And by this Spirit were the Scriptures given forth, and the Holy men of God did speak, prophesie, preach and pray*

as they were moved ; and for want of it the Letter did and doth kill. And for the further appearance and pouring out of this Spirit, answerable unto the work and service that God had for them to do, they were to wait, as Christ commanded his Disciples to do at Jerusalem, to receive the promise of the Father, for by this Spirit he that speaks, speaks as the Oracles of God. And therefore as it was the practice of the People of God in old time to wait for the moving and stirring of this Spirit, that they might speak as it gave them utterance, in the evidence and demonstration thereof ; so do this People (called Quakers) now : and according to its moving in their hearts they minister, according to the signification of the Spirit, whereby they understand both what and when to speak, and when to be silent.

Although this sweet sugared speech seem to be without deceit, yet there is gall and wormwood mixed with it, and in this new wine drawn from their own Cellar which lies deep in the lowest Region of the Body, there is a great deal of poison. I shall therefore for the sake of the Ignorant and such as lie most obnoxious to their snares discover the

the Cheat. To omit that this Expression [*Several Ministrations before and after the Law by Moses, and after by John Baptist and Christ and his Apostles*] can scarce be made tolerable sense, a fault pardonable enough in Mechanics and the Brethren of the Family; but a notorious instance of their Hypocrisie in pretending immediate Inspiration from the Spirit when they write nonsense. In the Discourse, such as it is, we learn these three things. (1.) That the Ministration of Christ was but a temporary Ministration to continue only till the Dispensation of the Spirit came, and therefore was disliked and rejected of God, as wanting that full Measure, Rule and Power of the Spirit, which should afterwards come into the world. Whereas the Ministration of Christ was indeed the Ministration of the Spirit, and therefore to set up a Dispensation of the Spirit above and in opposition to that of the Lord Jesus in the Gospel, is a blasphemous derogation from the honour of our blessed Saviour, who said to his Apostles, *Job. 16. 14. He shall receive of mine, and shall shew it unto you.* (2.) It follows from the fore-

mentioned passage, that the Spirit of God equally moves and acts in them as it did in the Apostles ; therefore say they, *As the Apostles were commanded to wait at Jerusalem for the gracious illapse and descent of the Holy Spirit ; so they — and this signifies to them both what and when to speak.* But will any sober person believe, that a Quaking Speaker is divinely inspired, when he commits endless Tautologies and vain repetitions, and makes inconsequent illations, and especially when the greatest part of his Harangue shall be downright railing ? Shall the eternal Spirit of Wisdom and Reason be guilty of nonsense and absurdities ? (3.) It will follow, that what they speak or write must be as good Canonical Scripture as the Bible, and we are as much bound to believe *George Fox* and *James Nailor* as *S. Paul* and *S. Peter*.

I shall instance but in one Quaker more to prove this first part of their Doctrin all one with Familism, and that shall be out of *Humphrey Smith's* Discourse of the three Ministrations of *Moses*, *Christ*, and the Spirit. If *Moses* (says he) *with all his Priests, Tythes and*  
long



long Prayers were now upon earth, and Christ in his own body with his Miracles, Baptism and Supper: then whether those obey not Moses who leave the Priests and come to Christ? And whether such when they are come to Christ, should always be looking and following after his Body, Miracles, Baptism or Supper without them, or tarry and wait to receive the Spirit within them. And then which of these now should all people that profess Christ be led by in these days, either Moses or the Person of Christ or the Spirit of Truth? There is no sober Christian that can read this passage without anger and disdain, to see such wicked wretches scoff and floutingly insult upon the sacred Person of our Lord Jesus, the whole History of whose blessed Life and Death in the Letter of it they esteem no better than one of Esop's Fables.

Again, the same Person hath this, Whether they be not compassed about with a cloud of error, who are upholding that Ministry of the Law which Christ is the end of; and likewise such as are upholding and keeping up that which Christ said, he had finished? And being that Moses, nor indeed his true Ministers of the Law

*are upon Earth, neither the body of Christ (which by the Professors was murdered at Jerusalem) visibly to be seen upon earth, then what was it these have to follow who have not received the Spirit to be led by?* Here again the Personal Offices of the blessed Jesus are laid aside.

## SECT. II.

The second thing wherein the Familists and Quakers are all one, is the Pretence of immediate Revelation. *David George* and *H.N.* both pretended to receive their Doctrin from the Angel *Gabriel*. And *Wil. Gibson* the Quaker, says, that the Gospel which they preach, they have not received it from men, nor from books, nor from writings, but by the Revelation of Jesus Christ in them, and then he goes on and denies the Scriptures of the old and new Testament to be the revealed Will of God.

There are two things especially by which our Saviour Jesus Christ and his Apostles demonstrated the Truth of their Doctrin. (1.) The Miracles which they did : And these were so many infallible Seals and Marks of the Divinity of the Doctrin

Doctrin they communicated to the World, that God was the Author of it. For there can be no surer evidence of any thing being delivered from heaven, than when a man in favour of it is enabled to work Miracles. And this was the sign which *Moses* gave the children of *Israel*, when they asked how they should know the word which God has not spoken, *Dent. 18. 22. When a Prophet speaks in the name of the Lord, if the thing follow not nor come to pass [that is, if he do no Miracle,] that is the thing which the Lord hath not spoken.*

(2.) The Reasonableness of the Doctrin which they delivered: To this *S. Peter* seems to appeal, *2 Pet. 3. 15.* when he bids us be ready [*ῥησιμον ἔσμεν*] always to give an answer to every man that asks us a reason of the hope that is in us.

Now let us examin a little the Doctrin of these Modern Familists or Quakers by these two foregoing Rules: they pretend Divine Revelation, and would fain have the World believe that they are divinely inspired; but is any man so simple as to believe they are so, merely because they say it? so a man may believe all the Cheats and Impostors in

the World. What sign do they shew or what evidence do they bring that they have received their Doctrin immediately from God? If they can work any Miracles to confirm it, we will believe them, otherwise we have no more faith to believe them, than we have to believe, that *Mahomet* discoursed with the Angel *Gabriel* and received his *Alcoran* from him.

As for the Reasonableness of their Doctrin, a very easie and mean capacity can find none in it; for how should there be any Reason in what they teach, when they themselves deny the use of Reason, and tell the world they are guided by a Light within them that is neither Reason nor Conscience, which yet is but like a dark Lanthorn, that gives light to none but themselves. And besides, by this Principle it is impossible they should ever convince any man that is not merely besotted: As for Example, the Quakers Light says, that the Sacrament of the Lords Supper is needless; but the Light within me tells me, it is not. And is not my Light as good as his? nay, much better, for I have the warrant of Christ and his Apostles; but  
be

he has only his own bare, blind Fanſie. And the man looked for better ſatisfaction for his money, when the Quaker upon demand of it replied, *That the Light within him told him, that he owed him nothing.*

### SECT. III.

A third Manifeſtation of the Fami-  
liſts and Quakers being one and the  
ſame Sect, is their abrogating and diſ-  
annulling all outward Ordinances and  
Inſtitutions of Religion: That this was  
the Opinion of *David George* and *H.N.*  
cannot be unknown to any who have  
but heard or read any thing of them  
and their Perſuaſions. See *H.N.*'s E-  
piſtle to the two Daughters of *Warwick*,  
*Seet. 5. 7. 10.* And that thoſe high-  
flown Spiritualiſts the Quakers are of  
the ſame mind needs no proof, but is  
evident from their Practice in condem-  
ning and cenſuring men for uſing a  
Form of Prayer, for baptizing their  
children, for receiving the Sacrament,  
for paying their Tithes and honouring  
God with their Subſtance, ſetting apart  
a place and time for the Worſhip of  
God,

God, and indeed the whole Duty of Religion, if there be any thing outward and of the body in it.

But that God who has commanded us to worship him in Spirit and in Truth, has likewise commanded us to do it with our bodies as well as with our souls, (1 *Cor.* 6.20.) and that bodily expressions by Gestures and Postures are to be used in Christian Religion, as kneeling, bowing and the like, is apparent from the examples of Christ and his Apostles. The Holy Jesus himself lift up his sacred Eyes to Heaven when he prayed for *Lazarus*; fell on his face when he prayed in his Agony. And *St. Paul* (as himself says, *Eph.* 3. 14.) bowed his knees to the Father of our Lord Jesus Christ. He and *St. Peter* and the rest of the believers do the like more than once in the *Acts of the Apostles*. Besides, confessing, praising and glorifying God by the Voice is as much an outward and bodily Worship as any other, and therefore if God be not to be honoured and worshipped with bodily Worship, we must not pray nor praise him with the Voice.

Again, the very Frame of Christi-

an Religion presupposes a bodily and outward Worship of God: for the Christian Religion is given to men who consist of Body as well as Soul, and not to Angels: and while we are in these bodies, it is impossible but that they must partake in our worship of God, yea when it is performed in the most spiritual manner of all.

Lastly, if bodily Worship be not a part of Gods Service, there can be no such thing as Idolatry when a man worships an Image. As for Example, Idolatry is the giving of that Worship to a Creature which is incommunicably proper to God: now when a man bows his body to an Image as to an Object of Religious Worship, he gives that honour to the Image which is proper to God; therefore bowing the body is proper to God and a part of his Worship.

By this 'tis evident what a loss these foolish people are at when they so impudently cry down bodily Worship; they run hand over head and never consider the Conclusions that must be drawn from such dangerous Premisses; for their very praying together is bodily Worship.

SECT.

## SECT. IV.

With a like silly and weak confidence  
 Concern- they exclaim against Forms of Prayer,  
 ing a form whenas our Blessed Saviour taught his  
 of Prayer. Disciples a Form, *Matt. 6. 9. Thus there-*  
*fore pray ye :* and lest we should think  
 that this was only a Pattern, as if Christ  
 had said, *Pray after this pattern or to this*  
*sense ; St. Luke Chap. 11. expresses it,*  
*When ye pray, say, Our Father, &c. that*  
*is, do it in hæc verba.*

Moreover, that this is a Form of  
 Prayer to be used in the very words it  
 was delivered, appears sufficiently from  
 the Occasion of it. *It came to pass (saith*  
*St. Luke) as Jesus was praying in a cer-*  
*tain place, that when he ceased, one of his*  
*Disciples said unto him, Lord teach us to*  
*pray as John also taught his Disciples :*  
 Where we are told first, that *John* deli-  
 vered a certain Form of Prayer to his  
 Disciples. Secondly, that the Disciples  
 of our Saviour besought him, that he  
 also would give them in like manner  
 some Form of his making, that they  
 might also pray with their Masters Spi-  
 rit, as *John's* Disciples did with theirs.

For



For 'tis ridiculous to think that either *John's* or our Saviours Disciples knew not how to pray before, whenas they were Jews, and had their constant hours of Prayer, as the third, sixth and nineth.

But besides all this, I shall come nearer to themselves, when an Enthusiastic Quaker at a meeting starts up and begins to pray, I would fain know whether the rest of the Company join with him and go along with him in this Prayer or not: If they do not, to what purpose doth he pray in a vocal and audible manner? for he might as well have prayed to himself as to speak aloud, if it be not for Edification that others may join with him. If they do join with him in that his Prayer, is it not then a Form to all them that hear it? and are not they bound to pray in those very words and expressions which he utters? And though he be never so much over-flowed with the Spirit of the Lord (as they talk) yet the hearers are limited and confined to those very expressions which the inspired Prophet utters. With what confidence then can men separate from the Church of God  
and

and run after these Whiffers, when the case is so plain against them? certainly any man that has but half an eye may see that they are mere cheats in these things. Let it not be said then that men who can use their Reasons well enough in other things, should be so far to seek in these, as to be carried away against Scripture, Sense and Reason and the Experience of every man, only by the prate and talk of an ignorant sottish fellow.

*Object.* But here they object, that St. Paul in Rom. 8. 26. saith, *That the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.* Therefore we ought not to put up our petitions to God in a Form of Prayer.

*Answer.* Here we may see those very persons who deny the Scriptures to be the Word of God, yet, like the Devil, make use of them for their own advantage. But if it shall be manifested that the Text alledged has not one syllable in it that proves an immediate Inspiration of God both for the words and matter

matter of Prayer, their boasting will be found to be ridiculous and vain. May not this then be *St. Paul's* meaning who all along before was discoursing of bearing the Cross, that the Holy Spirit helps the weakness of our natures, lifting and bearing up as it were a part of the burden of the Cross for us; for that we know not which part to chuse or to pray for, either a perfect deliverance from it, or that we should continue longer under the burden of it. But what is this to immediate infusions and inspirations in Prayer?

### SECT. V.

Now as for Baptism, it is no wonder if they throw that by as a useless carnal Ordinance, for they rejecting the Gospel of Christ Jesus, and pretending one of their own by immediate Revelation, do but follow the conduct and guide of their own Opinions in denying Obedience to a positive Command of that Lord whose Rule and Dominion they have cast off and disallow. They that refuse and despise the Governour, will not stick to slight his Laws; and

Of Baptism.

and these men undervaluing and contemning the Person of Jesus Christ the Son of God and Judge of Men and Angels, will easily condemn and vilifie his Commands, as things of no value and moment.

But the Christian Church has always looked upon Baptism as a rite of Initiation into a Religion, and our Lord and Saviour Jesus Christ finding it in use among the Jews adopted it into his Religion, and made it subservient to holy and blessed purposes under the Gospel. And being a Ceremony neither burdensom nor offensive, he has commanded it to be used by every one that professes Christianity, whereby we enter and are admitted into the Church of Christ, and we know of no other door set open under the Gospel for Salvation but this. *Matth. 28. 19. Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. So Saint Mark, Chap. 16. 15, 16. Go ye into all the World, and preach the Gospel to every Creature; he that believes and is baptized shall be saved, but he that believes not shall be damned.* And Christ says

expresly *Joh. 3. 5.* That Except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of God.

When therefore the Apostles had received this Commission from the Lord Jesus, they baptized every one that desired to enter into Christs Religion; and lest these Deceivers should apply this Baptism to a mystical sense, the *Acts of the Apostles* will furnish us with Examples enough, that the Apostles baptized with the outward element of Water. *Acts 2. 41.* They that gladly received his word were baptized. — *Acts 10. 47. 48.* Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? Mark here, they were baptized with the Spirit, and yet needed the Baptism of Water; And he commanded them to be baptized in the Name of the Lord. *Acts 8. 36.* See here is Water (says the Eunuch to Philip) what hinders me to be baptized? And *v. 38.* They went down both into the water, both Philip and the Eunuch, and he baptized him.

And this Custom of admitting men into Christs Family and Religion by Baptism, hath been used successively

in the Church of Christ, in obedience to his Command and conformity to the Apostles Practice, without any Interruption from their time to this very day. And because 'tis likewise necessary, that every good Christian be furnished with knowledge to defend his Religion against the Adversary, I shall answer what they bring to seduce the ignorant People from this Institution of our Saviour Jesus Christ. And though what the Quaker urges for himself be nothing to this purpose, yet because it will manifest to the world, that there is nothing in Quakery but Folly and Cavils, I will produce it. He says therefore that Baptism is a Figure or Type, and therefore now not to be used; and for this he brings 1 Pet. 3. 21. *The like figure whereunto, even Baptism, also doth now save us.*—Which place does very much confirm the use and practice of Baptism; for the Apostle speaking of Noah and his Family being saved in the Ark from perishing by Water, answerable to which, *Baptism* (says he) *now saves us*; not only the external sign or washing with water, but the answer of a good Conscience, the being baptized into the Death

Death of Christ, and rising with him to newness of life. Now if the washing with water together with the answer of a good Conscience save us, then it ought still to be used. For if the Apostle had here denied the baptizing with water, there had been no Analogy or correspondence in his speech; but he expressly says, that as *Noah* was saved by Water, so answerable to that are Christians by Baptism. But these Heretics would fain separate the sign and the thing signified, which the Apostle does not.

## SECT. VI.

By the same Diabolical Spirit wherewith they are possessed, they lay aside the Sacrament of the Lords Supper, as *Of the Sacrament of the Lords Supper.* a thing too carnal for such high flown and conceited Spiritualists as they are. But I desire those that are not yet taken in their snares, nor bewitched with their enticing and subtle words, to look back to Christs own Institution, and if they have any fear of God or love to that Saviour who redeemed them, to consider seriously with what confidence they can deny so plain a Command,

and cast off a Duty to the practice o  
which not only Christ Jesus the great  
Law-giver, but their own particular needs  
and necessities bind and oblige them.

In *Matth. 26. v. 26. 27.* we have Christs  
Institution of this holy Sacrament, how  
that *He took bread, and blessed it, and  
brake it, and gave it to the Disciples, and  
said, Take, eat, this is my Body: Then  
he took the Cup, and gave thanks, and  
gave it to them, saying, Drink ye all of  
it.* St. Mark Chap. 14. repeats the ve-  
ry same, and says, *They all drank of  
it.* But St. Luke Chap. 22. 19. and St.  
Paul 1 Cor. 11. 24. add these words [*Do  
this in remembrance of me;*] the full im-  
portance of which words is; First, a  
Commission given by our Lord Jesus to  
his Apostles to continue this Ceremony  
(now used by him) as an holy Ceremo-  
ny or Sacrament in the Church for ever.  
Secondly, a Direction, that (for the  
manner of observing it) they should do  
to other Christians as he had now done  
to them, *i.e.* Take, bless, break this  
Bread; take and bless this Cup, and  
then distribute it to others; (settling  
this on them as a part of their Office,  
a branch of that Power left them by  
him,



him, and by them communicable to whom they should think fit after them.) Thirdly, a specifying the end to which this was designed, a commemoration of the Death of Christ, a representing his Passion to God, and a coming before him in his Name, first, to offer our Sacrifices of Supplications and Praises in the name of the crucified Jesus (as of old both among Jews and Heathens, all their Sacrifices were rites in and by which they supplicated God.) And secondly, to commemorate that his daily continual Sacrifice or Intercession for us at the right hand of his Father now in heaven.

It is not my purpose to make here a Discourse of the Sacrament, but to shew that Christ by his Institution of it, intended it to continue in his Church, till his coming again to Judgment, and that this Office of Administ'ring it was by our Lord Jesus bestowed and settled upon his Apostles, and that they (planting of a Church which should continue after their Death) should appoint and ordain Successors to themselves to preside and officiate in that Church, and particularly to administer this Sacrament to the People, by way of Office,

to do as here Christ did. And this not in a Mystical and Allegorical, but Literal Sense; so that though it be true, that he that eateth not Christs Flesh, and drinketh not his Bloud has no Life in him, yet is this to be done by the partaking of the outward Bread and Wine, and by our communicating of that according to Christs Institution, we partake of his Body and Bloud in a Spiritual manner and all other benefits of his Death and Passion.

So that these Apostates and Heretical Persons by their Allegories and Mystical meanings would bereave the Christian World of the choicest Mystery of Religion, in which we are confirmed and assured of the Pardon of our Sins, and by Gods free remission the burnd and distressed Soul is refreshed; and we receive further supplies and increase of Grace and the Spirit of God, to enable us to do that which he will graciously in Christ accept at our hands, *i. e.* to serve him in holiness and renewed Righteousness; and to empower us (if we be not wanting to our selves and to our own best hopes and Interests) to continue and persevere  
thus

thus to our lives end. And now let all men consider seriously how heinous a thing it is Schismatically to separate from the Church; and how grossly they are cheated and abused by these deceitful Quakers, and imposed upon against the plain Sense and Current of the Holy Scripture; and how they hope to look that Jesus with comfort in the Face, at the dreadful Day of Judgment, whose sacred Institutions they now vilifie and contemn. Christ saith, *Eat this bread; and drink this wine in remembrance of me;* and Saint Paul says, *that as oft as we shall eat this bread, and drink this cup, we do one to another annuntiate or proclaim the death of the Lord, till he come again to judge us.* But these Fanatic Spiritualists would persuade us, that this Communion is Heathenish and Abomination. Now judge whom we are to follow in this matter, whether Christ and his Apostles, or these deceitful Whiffers. For Christ and his Apostles did corporally eat and drink the material Bread and Wine, and left command to his Church, that it should so be done; and that this Order was

observed, Saint Paul plainly shews, 1 Cor. 11. where he sets down the manner of Christs Institution of this Holy Sacrament, and rectifies some abuses the *Corinthians* were guilty of,

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### CHAP. III.

*Of the Holiness of Times, Things  
and Persons under the Gospel.*

**B**Ecause the Church of God hath ever set apart some Times, Things and Persons in a more immediate relation to God and his Service; and that these seducing Familists persuade the People, that all these are equally common with others, and so no difference to be put between one day and another, one thing and another, or one person and another, though in the nearest relation to God and his Service; but that the Christian Sabbath is no more than another day, the Church no more than a Stable or Barn, nor a Minister or Evangelical Priest than another man; as appears by their following many times

times their usual Employments and Trades on a *Sunday*; their despight and scorn cast upon the material Edifices or Churches wherein Divine Service is celebrated, calling them Steeple-houses in derision, and the reviling Gods Ministers by the names of Baals Priests, Hirelings, Serpents, and whatever their black and impure Hearts and Mouths can think and utter: I shall therefore for the sake of those ignorant People who are not yet drawn away, nor bewitched with their Sorceries and Inchantments, shew plainly and distinctly the Reasonableness of these things.

When God created Man, he wrote this Truth on his heart, that he was a Creature, and therefore acknowledging Gods Sovereignty and Dominion over all the Works of his hands; he must likewise confess, that God has a Right and Propriety in every thing from his Sovereign Majesty and Dominion which can never be alienated from him, or he ever dispossessed of. Since then God by Royal Bounty has not only given Man his Being, but likewise draws out this Existence, which is the Time and Duration of it, and enriched him  
with

with various Gifts and Benefits, such as the free Use and Enjoyment of all earthly Creatures, he is obliged and bound to pay some Service, Duty and Fealty to this great Lord of the World, and must return him back something of all that he hath given him.

But lest this should be left to the frail and mutable will of Man, who being possessed of these Benefits might forget the Lord, therefore God has expressly declared how and in what sort he shall hold and enjoy all these Blessings, that is, So that God the great Lord have a Rent or Portion reserved out of them to himself, that thereby Man might still acknowledge Gods Sovereignty and his own Dependency upon him.

Now the Benefits God has conferred upon Man, they are 1. The Time or Duration of his Life. 2. The Place of his Habitation. 3. The Means of sustaining his bodily Life upon Earth. Out of all these God must have his Honorary Part: That is, since God has given us our Beings, and draws them out in length and continues our Life

Life to us, we owe in Justice some portion of this time to God: So likewise since God has given Man so wide a place for his dwelling as the whole Earth, he must allot some place, some part of this great space for God. And lastly since all Creatures are given Man for his own Use and Benefit, 'tis fit that God likewise have his Rent out of what we possess and enjoy.

## SECT. I.

In the fourth Commandment, God designed the seventh day for his Service and Worship. For the Worship of Almighty God being once settled in all the Parts and Duties of it, it necessarily follows, that some time should be set apart for the more special performance of it. And this Commandment being Moral, as all the rest of the Decalogue are (a Symbol of which was their being written by the finger of God in Tables of Stone, to denote their eternal Permanency and Morality) we are as much bound to the Observation of it, as to its main Importance, as to the sixth or seventh. I say, we are bound

Of the Time allotted for the Service of God.

Exod. 20. 8.

bound to the Observation of it, as to the Equity and Morality of it. And from this we conclude

1. That it is reasonable there should be a time set apart for Gods Worship: For we being commanded to worship, honour and serve God, it is impossible to do it but within the Comprehension of some time or other.

2. One day in seven is time little enough to be allotted for the more special Service of God. Had God commanded every day of our Lives to be wholly devoted to him, it had been but Reason and Equity; and since that out of regard to our Weakness, and that condition of Mortality wherein he has placed us, he requires but one day in a week to be more especially set apart for his Service, it were most irrational not to give him that. Besides, our merciful Lord has a regard in this Commandment even to the Beasts themselves as a part of his Creation, which surely are not to be worse used now under the Gospel than under the Law, but have as much reason to be rested on the Sabbath day now as they had then.

3. Since



3. Since that this is reasonable, what fitter day can we pitch upon, than the first day of the week, on which our blessed Saviour Jesus arose from the dead? For if the Jews, together with the Commemoration of the Creation of the World, wherein God having perfected all his works, rested on the seventh day, did likewise keep holy that day with respect to their deliverance from the Tyranny of *Pharaoh*: How much greater reason have we to solemnize the Christian Sabbath (with them indeed to celebrate the Goodness, Wisdom and Power of God in making of all things,) in remembering the glorious Resurrection of the Son of God, wherein he rose as a triumphant Conquerour from his bed of Darkness, after he had dis-mantled the Prisons of Hell and the Grave, and wrought a mighty Salvation for Mankind?

4. That as God did then, so (Christ having transmitted his Power to them) the Apostles and succeeding Church of God now may very reasonably dispose of us in matters of this nature, and direct all its Members into some uniform way, at such set times of the Worship  
of

of God : And that they have done so, appears both by some mentions of the Lords day in the Holy Scriptures, and by the constant suffrage of the Fathers of the Church since that time ; which is a sufficient Obligation on all Christians to a due , constant and diligent Observation of the Christian Sabbath.  
*Remember to keep holy the Sabbath day.*

And lest any man shall say, that this Command was given by *Moses* and so at an end , and therefore that Christians are not bound by it : Let him take this for an Answer and consider it well, and then he will see there is no weight in the Objection, and so will not be moved , when by impertinent cavilling Fellows 'tis urged upon him : I say therefore, first, That every one of the ten Commandments is moral, and for that very reason binds all Christians still, and therefore the Church of *England*, (though these rebellious Quakers disown their Mother,) hath made them a part of her Liturgy, and all good people teach them to their Children in their Catechisms , as knowing that all Christians are to give obedience to them under the Gospel. Secondly, our blessed

sed Saviour says, *Matth. 5.17.* that he came not to dissolve the Law and the Prophets, but to fulfil. *Think not* (says he) *that I am come to dissolve the Law and the Prophets* [that is to take away the Obligation of that Rule of the Duty of Man to God and his Neighbour, given first by *Moses* and afterwards repeated and inculcated by the Prophets,] *but to fulfil them*, that is, to supply, accomplish and perfect those Rules and Doctrins of just and unjust contained in them, by a more ample Interpretation and other Improvement besitting the state of the Gospel. And if (as these Familists persuade their unwary Proselytes) to fulfil were to put an end to a thing; the sense must be thus, that Christ came not to destroy, that is, to put an end to the Law, but to put an end to it. But who can imagine without Blasphemy, our blessed Saviour would be guilty of such an absurd speech?

Now if it shall be asked, why then Christ did not improve the fourth Commandment touching the keeping holy of the Sabbath? it is answered, That this was already strictly observed among the Jews, even unto Superstition; and there-

therefore there needed rather a Relaxation than an Addition to this Commandment. For whereas the Jews on that day would not so much as kindle a Fire, or dress the Meat they should eat, or carry any Burden, or take a Journey; and hence accuse our Saviour for healing on the Sabbath, and his Disciples for plucking the ears of Corn, Jesus tells them, that *The Sabbath was made for Man, and not Man for the Sabbath*: intimating, that Works of Necessity and Mercy may lawfully be done on the Sabbath, though not the Works of a mans ordinary Trade and Employment.

## SECT. II.

Of the Place of Gods Worship. Almighty God having given the whole Earth to Man for his Habitation, common Reason and Justice require that Man should sanctifie and separate some peculiar place for the Service and Worship of his great Creator. And accordingly we find in all Ages of the world and by all Persons professing any Religion at all, some particular and set places appointed to invoke

vocate and worship the supreme Deity. Among the Jews God had his Temple whither all the Tribes went up to worship: And in Prophane Histories we read of Temples dedicated to the Use and Service of some Supreme Deity. From whence it appears that the very Law of Nature commands to fix and set apart a place for the Service of God. And God will have this of us too, that as he hath reserved a portion of the Time of our Life for the celebration of his Honour, so hath he also reserved a Portion out of the Place of our Residence. Therefore in *Ezek. 45.* God commands the children of Israel, and in them all the Nations of the World, that when they come to inhabit the Land he gives them, they must divide it into three Parts, one for the People, another for the King, but the first for God himself.

But and if it shall be said, that this was a Command under the Levitical Law, and so not obligatory to us Christians who live not under that Law. It must be remembred, that though God commanded a House and Place for his Service to be built and set apart;

D

yet

yet all Mankind were tied to the same Duty by a Law more Antient than that of *Moses*, even by the very Law of Nature, which lays a perpetual and indispensable Injunction upon all men, that God have his Place of Worship and, as it were, Residence among them; that they might live in a continual Dependence upon him, and remember that that they receive the very Places of their Abode and Habitation from his Gift and Benevolence. And it was some hundreds of years before the Law of *Moses* was given, that *Jacob* when he was poor and had not wherewithal to build God an House, yet consecrated a Portion of Ground by erecting a Stone and pouring oil on the head thereof, calling the Place *Bethel*, that is, The House of God, and vowed to build it, when God should bless and make him able to do it. *Gen. 28. 22.*

So that the very secret instinct and working of Nature leads men to the Practice of this Duty, and hence likewise it was that the Jews (though never commanded of God) had two sorts of Places for Religious Duties besides their Tabernacle or Temple: the one  
called

called *Prosencha*, Oratories, and the other Synagogues. The Oratory or Place of Prayer was a Plot of Ground encompassed with a Wall or some other like Mound or Inclosure, and open above, and the use was properly for Prayer, and this stood without the City. But the Synagogue was a covered Edifice, as our Houses and Churches are, where the Law and the Prophets were read and expounded, and the People instructed in Divine Matters, according to that, *Acts 15. 21. Moses of old time hath in every City them that preach him being read in the Synagogues every Sabbath day*; and this stood within the City.

The Oratory or Place of Prayer is sometimes mentioned in the New Testament, as *Luke 6. 12.* where it is said, that our Saviour *went out into a mountain to pray, and continued all night* [*ἐν τῇ προσευχῇ τῆς ὄρας*] in an Oratory or Prayer-house of God.

And in *Acts 16. 13.* St. *Luke* tells us, that St. *Paul* being come to *Philippi* in *Macedonia*, *On the Sabbath day they went out of the City to a river side* [*ἔξ ἐκπορεύετο προσευχῇ ἦν*] where there was famed or reported to, be an Oratory: yet if

we render it, *Where Prayer was wont to be made*; it will follow, that here was a place set apart and used for Prayer, and there St. Paul sat down and spake to the women that were come together there.

From what has been said it follows, that to set apart a Place for the Worship of Almighty God is the common Voice and Dictate of Reason and Nature, inasmuch as the Jews had set Places in and about every City and Town, where the Word of God was preached, and to which they assembled to pray unto him; which Places God never commanded them to erect and build, and yet both these sorts of Places were sanctified with Christs own presence in them. And what they did, all other Nations equally thought themselves obliged to do, as I have above instanced in the Heathens, yea the very Turcs have their Moschs or Places to pray in and to worship God. Only these Familistical Heretics, because they deny the Lord Jesus Christ, do likewise despise his Religion and the Place wherein he is worshipped.

And because the Familistical Generation



tion do at this time befool ignorant, though many honest and conscientious People, and draw them off from the Truth which their Fore-fathers peaceably and harmlessly maintained by telling them, that to call a Material Building, a *Church*, is Popery and Antichristianism, I shall shew 1. That it is so called and used in the Holy Scripture. 2. That there were such Places in the Apostles times.

That the word Church [*Ecclesia*] is used for the Material Building, as well as to signifie the People or Congregation, let any man that doubts consult 1 Cor. 11.22. *Have ye not houses to eat and drink in? or despise ye the Church of God?*

That by *Church* here is not meant the Assembly or Congregation but the *Place*, appears (1.) By comparing the 18. and 20. verses before-going, *When ye come together in the Church*; and the Apostle in the 20. verse, continuing his speech upon the same subject, goes on thus, *When ye come together therefore into one place*: so that now it is determined what the word *Church* signifies, namely, the *Place* whither they came together

ther. (2.) The Apostle opposes the Church to their own Houses, *Have ye not Houses to eat and drink in?* As if he had said, Your houses are the places to eat and drink in, but the Church is the Place of Prayer, and to commit such a Disorder there is to vilifie and contemn the Place which is set apart for Gods Worship. And therefore in the last verse, the Apostle says, *If any man hunger, let him eat at home;* by which 'tis plain, the Church and their Houses were different Places. (3.) The very Etymology of our English word *Church* denotes the Place, for that comes from the German word *Kirchen*, and that of the Greek word *Κυριακόν*, which signifies *Dominicum*, the Lords House, or the Place where the Lord is worshipped.

But if such Whiffers did not despise all Learning as well as the Church of God, they might from an ordinary School-Boy be furnished with Examples enough, where one and the same word signifies both the Persons and the Place; as he would tell them, that *Civitas* signifies both the Citizens and the City, *Collegium* the Society and the House,  
*Senatus*

*Senatus* the Senators and the Senate-house, *Synagoga* the Assembly and the Place of the Assembly, and so *Ecclesia*, Church, signifies both the People and the Material Building.

For the second thing, that there were Churches, that is, Oratories or Places set apart for Divine Worship in the Apostles times, and that they did not assemble promiscuously and uncertainly here and there as they pleased, and in places of common use; appears not only from those Records which make mention of their Times, but from some places in the New Testament. We read in *Acts* 2.46. of the first Christian Society at *Jerusalem*, *That they continued daily in the Temple, and breaking bread* [κατ' οἶκον] *in the house, ate their meat* κατ' οἶκον *with gladness and singleness of heart.* pro *That which I observe from hence is* in οἶκον. *this, that the Disciples at Jerusalem met together in a certain House which was dedicated and set apart from common use for the peculiar Worship of God, and therefore ought to be read \*in the* \* So κατ' οἶκον is

found to signify in *Homer*. So *Herod.* in *Erato*. *Μιλτιάδης ἑλκεσθὲν εἰς Χερρόνησον ἔρχετο κατ' οἶκον.* Et apud *Euripidem* *Helena*, *Τὰ μὲν κατ' οἶκον οὐτοχῶνται* ἡ φίλα.

House, and not as we translate it from house to house. And so 'tis used elsewhere in the New Testament, as *Rom. 16. 3, 5. Greet Priscilla and Aquila and the Church that is in their house.* And again sending salutation from them, *1 Cor. 16. 19. Aquila and Priscilla salute you much in the Lord, with the Church in their house.* Now that by the Church in their house is not to be understood their Family is evident, in that St. Paul useth it only to some persons and not to others who questionless were Masters of Families likewise. Thus St. Paul salutes *Philemon* and *v. 2. the Church in his house*: from which I gather that *Philemon's* House was the Church in which the believers met to serve God in *Laodicea*. And I have these two reasons to think it to be so: (1.) That if by the Church in *Philemon's* house were meant his Family, it should properly and regularly have been joyned immediately after the greeting of *Philemon*, whereas St. Paul salutes *Apphia* and *Archippus* between. (2.) It were very strange he should not salute the Family of *Archippus*, who was then Bishop of *Laodicea*, as well as the Family of

of *Philemon*. By the Church therefore at such a mans house must be the whole Congregation of the Saints which assembled at such a house, which House was set apart and dedicated to the Service of God, and this House so dedicated and consecrated to a holy use, the Christians called a *Church*: Thus *Nymphas* gave his House at *Coloss* for a Church to serve God in; *Philemon* turned his House into a Church at *Laodicea*, and *Aquila* and *Priscilla* theirs at *Rome*. Whereby it is plain, that the believers in the Apostles time did not perform their holy Mysteries in common Houses, but in consecrated Places; and these Houses which were thus dedicated to the Service of God they called *Churches*.

### SECT. III.

As God will have a Portion of our Time for himself, and a part of the Place of our Habitation appropriated to his Use and Service, so he will likewise have a Rent or Tribute paid him out of our Estates to acknowledge his Sovereignty

Of the  
Ministers  
Mainte-  
nance.

reignty and Dominion, and his Interest in us and all that we possess. And this was Gods Method and Process in the very first beginning of the World, for in Paradise itself he had his Honorary Rights in all these three kinds. As touching the Place, God had the chiefest and the best, the midst of the Garden; for the Time, the cool of the Day; and for the Fruit, when he had given all the rest to *Adam*, he reserved the Tree of Knowledge, as most justly and properly belonging to himself. This now God challenges to himself, and for any man to deny or detein these just Rights, is to cast off and disown the Sovereignty and Dominion of God over him.

When God brought his People into the Land of *Canaan*, he reserved the Tithe to himself as his Rent out of it, and this Rent he assigned over to the Levites for their maintenance; and because the People held all things of God, therefore they were to pay him Tithe of all. *Levit. 27. 30. All the Tithe of the land, of the seed of the land and fruit of the tree is the Lords, it is holy unto the Lord. And Dent. 14. 22. Thou shalt truly tithe all the increase of thy seed, that*  
the

*the field brings forth year by year.* And in 2 Chron. 31. 4, 5. it is said, that *the Children of Israel brought in abundance the first-fruits of corn, wine, and oil, and honey, and of all the increase of the field, and the tithe of all things brought they in abundantly.* You see then that God was to have Tithe of all, and this Tithe he gave to his Servants the Priests and Levites, who beside these had several other Tithes, Oblations and Duties paid, not deducting or accounting the charges and labour of the Husbandman. They had likewise the Ransoms of the First-born both of man and beast, and further, they had forty eight Cities set out by *Joshua* for their Habitations, and two thousand Cubits about them, [each Cubit being a full Yard,] besides one thousand next the Walls for their Cattel; whereunto were added twenty Cities more in process of time, when the number of the Tribe was greatly increased. And all this they had, though the Tribe of *Levi* was not near a tenth part of the People.

But lest the Cheats and Mountebanks of the times should persuade the People, that this nothing concerns them,

them, let us see what the Gospel says in the Case.

St. Paul in 1 Cor. 9. 14. speaks thus,  
*Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel, i. e. of those things which in the Gospel are consecrated to God, and due for the message of the glad tidings of salvation; and it is as much as it the Apostle had said, As the Priests and Levites had their maintenance out of that which was offered and dedicated to God in the Law; so God had ordained that the Ministers of the Gospel should be maintained of that which is consecrate to him in the Gospel. Very good, Now have not Christian Kings, Emperors, Princes and other Noble Persons given and consecrated to God, and several Christian Councils pronounced an *Anathema* or Curse to him that should alienate them, Houses, Lands and Tithes for the maintenance of the Ministers of the Gospel? ought they not then to live of them? and does not the Apostle say it?*

\* Τα τῷ  
 ἐωαγγελίῳ.

Again in Gal. 6. 6. the Apostle commands, *Let him that is taught the Word, communicate unto him that teacheth, in all*



*all good things.* What can be plainer than this? God hath transferred his Right over to his Ministers, and enjoined all men to be liberal to them, and to give them a share of all the good things they possess. The bad ones God asks not (though men are too ready to give him the blind, the halt and the lame,) but he requires a part for his Ministers out of all the good things we enjoy.

It is most certain then, that there is a Maintenance due to those that preach the Gospel; and this none can deny, but such as neither acknowledge Gods Dominion over them, nor the Authority of the Holy Scriptures. For, shew where and when God has released and given back his right to a portion of all mens Estates to them again? Or can any man say, that he holds his Estate by such a *Tenure in Capite*, as that God hath not a Rent due out of it? The Question therefore is, What manner of Maintenance this must be? The Apostle says in general, that it must be a part out of all good things, and to this all men are bound, by which it appears, that the Maintenance of a Minister

nister is not to be looked upon as a free Gift from the People or in nature of an Alms, but as a Rent which God has reserved and claims out of all mens Estates, and which he has given to his Servants the Ministers.

For the better Illustration of this, I shall add these two Considerations. 1. That the Maintenance of the Ministers under the Gospel ought to exceed that of the Priests and Levites under the Law. For the Dispensation of the Law was much inferior to that of the Gospel, and if a tenth of all manner of increase was due to God under the Ministration of Condemnation and Death; surely a more ample portion belongs to the most sacred Majesty of Heaven and Earth under the Gospel, which is the Ministration of Life and Immortality. For as the Apostle reasons, 1 Cor. 9.11. *If we have sown unto you spiritual things, is it a great matter if we shall reap your carnal things?* Intimating that there is no comparison between them, and that the best carnal things can never bear any proportion to those rich Treasures that are communicated to men by the Stewards of the Gospel. And this was the  
Pra-

Practice of the Apostolic Church, they brought not the Tenth, but their whole Estates, and laid them down at the Apostles feet; and the reason is given by *Irenaus* (who conversed with them that had seen the Apostles,) they gave cheerfully and largely, *utpote majorem spem habentes*, forasmuch as the Promises and their Hopes were bigger under the Gospel than under the Law. It remains then an undoubted Truth, that if the Priesthood of Jesus be more excellent than that of *Aaron*, and the Ministry of the Gospel a more honourable and excellent Function, than that of the Levites under the Law, then ought the Maintenance of the Euangelical Ministers to be more large and honourable than theirs under the Law.

Secondly, The Apostle, *1 Tim. 3. 2.* commands that the Ministers of the Gospel be [*φιλόξενοι*] good House-keepers, and how should they be so, if they have not Provision and Means to maintain it, and that in a certain manner? For if themselves be fed at the Trenchers of Benevolence, what assurance have they of a dish of meat for their poor Brethren? The Heavens themselves

selves are unstable; now it rains and  
 we have abundance, then cometh drought  
 and all is in scarcity. The humour of  
 Man is as variable; the People of *Lystra*  
 that made a God of *St. Paul* on the one  
 day, stoned him on the other, *Acts* 14.  
 And in the fiery time itself, when Zeal  
 was most inflamed, our Saviour as it  
 seemeth found even then a cooling blast,  
 when for want of ordinary supply, he  
 was faine to fetch Twenty pence by a  
 Miracle out of a Fishes mouth to serve  
 his need withal. *Matth.* 17.27.

Unless therefore the Zeal and Piety  
 of men towards God did now burn as  
 bright as in the Apostles time, when  
 they thought nothing too much or too  
 good for their Spiritual Fathers; it  
 were the most wicked and unseemly  
 thing in the World, to put the Mini-  
 sters of Jesus either to labour like Me-  
 chanics with their hands for their bread,  
 or to live upon the uncertain benevo-  
 lence of the People.

Wherefore when the great Love of  
 the first Ages to Christ and his Ministers  
 by degrees cooled and was abated, and  
 men grew to be lovers of themselves  
 more than lovers of God; it pleased  
 that

that All-wise Providence which always watches over the Church, so to inspire the hearts of Christian Kings and Princes to secure his provisions, that though men should so far forget and deny God, from whom they receive all that they have, as to detain sacrilegiously his right; yet they might be compelled by Laws and external Discipline to pay him this his Rent or Tribute, which they would not do of their own accord. For all the Tythes are the Lords, and the Ministers claim them not as a duty of the people unto them, but as the Lords portion which he gives to his Ministers: and so the Scripture speaks, *Mal. 3. 8. Will a man rob God? yet ye have robbed me, saith the Lord.* Mark well, God does not say they had robbed his Ministers, though he gave the Tythe to them, but they had robbed him. And whoever sacrilegiously detains and keeps back his Tythe, robbeth God, and must expect to be cursed with a curse.

Almighty God therefore reserving a portion out of every mans Estate as his Rent or Tribute, to the end that every one may acknowledge his Sovereignty and Dominion over all that he possesses,

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questi-

questionless the Civil Magistrate may and ought to make Laws whereby men may be forced to give God his due, when they shall grow so wicked and Atheistical as to rob him of it. And if it be lawful for a man to appeal to the secular Powers to secure his own Estate, it is much more lawful to use them to preserve Gods Revenue. And if it were not some more mischievous design these abominable wretches drive at, they may as well quarrel at the Laws that are made for the maintenance of the Poor, as at those that are made to constrain them to pay their Tythes, since the Poor are likewise Christs charge as well as the Ministers; and yet none but some covetous Worliding would say that it were better they should be left to the free benevolence of every one: if they were, it is doubtful whether a great many would not starve. But would you know what design it is the Devil drives at by setting these people to cry out against the maintenance of the Ministers? It is briefly this, to bring men back from the true knowledge of Christ, and the liberty of the Gospel, into their ancient bondage of Pagan Superstition  
and

and Idolatry : and to compass this, he makes these wild people his Instruments. For he well knows, that it is the Ministers that lay open his plots, and warn men to take heed of falling into his snares and traps, and they daily encourage men in vertue, and instruct them in the knowledge of God : Now if he could take these enemies of his Kingdom away, he is then sure the people will perish through ignorance, and become his own easie prey. And there is no better way to make sure work with the Shepherds; than to encourage the flock to withdraw, and detain (though it be with the greatest injury to God and their own souls) that portion and maintenance God has commanded to give him, and assigned over to his Ministers. For *Faith comes by hearing*, and how should people believe except the Word of God be preached to them ?

I shall now take away, as briefly as I can, those Objections which these bold Enthusiasts make against the present maintenance of the Ministers. And Object. I.  
first, they endeavour to perswade men that Tythes are Levitical, and consequently when Christ came they were

abolished with the Law of *Moses*. But to this impious cavil I answer,

1. That there is nothing of the Law of *Moses* abolished or taken away by Christ, but what did adumbrate, prefigure and shadow out his coming in the flesh: for whatever was natural and moral, obliges us still, and will do so to the end of the world: therefore Christ says, *Mat. 5. 17.* that *he came not to destroy the Law and the Prophets, but to fulfil it*, i. e. to make it more perfect than it was before. But 'tis apparent that Tythes were no Types of any thing, nor did they shadow out any thing to come, that when that substance was come, they should be taken away: and we may as well say that Prayer to God was taken away by the coming of Christ, as that the Revenue due to God was taken away: for we are as much bound to honour God with our substance, as with our lips.

2. Tythes were due to God, and paid before ever the Law of *Moses* began, and therefore cannot be said to be proper and natural to that. In *Gen. 14.* it is said, that whilst *Abraham* dwelt at *Hebron* in the Plain of *Mamre*, his Brother



ther *Lot* was carried away Prisoner by the four (*Affyrian* or *Babylonian*) Kings, with all that he had, and that *Abraham*, confederate with *Mamre* the *Amorite*, and his brethren *Efcot* and *Aner*, armed his household, three hundred and eighteen in all, and pursued them unto *Dan*, where he smote them in the night, and recovered *Lot* and the prey; and that as he returned, *Melchisedek* King of *Salem* Priest of the most high God, met him, and gave him Bread and Wine, and blessed him, and prayed and praised God for him, and that *Abraham* did thereupon give him the tythe of all. Now look in the seventh of the *Hebrews*, where this story is repeated, you shall find that *Melchisedek* was a Type of Christ, and hence Christs Priesthood is said to be *after the order of Melchisedek*: and it is said that *Melchisedek*, in the Person of Christ, received *Tythes of Abraham*: therefore Tythes are now due to Christ, for as much as he is still a Priest after the order of *Melchisedek*, and consequently they are the right and portion of his Ministers.

The next place of Scripture mentioning Tythes before the Law, is in *Gen. 28*.

v. 22. *Jacob* going upon his adventure, voweth, that if God will be with him in his journey, and give him meat and cloath, and so that he return safe, *then* (saith he) *the Lord shall be my God, and this stone which I here set up shall be Gods house, and of all that thou shalt give me, will I give the tenth unto thee.*

3. If the payment of Tythes under the Gospel were meerly Judaical, then should the Ministers of the Gospel receive much more than a tenth part, which they do not; nor is there hardly a Parish in *England* where the Minister is paid the full tenth, without purloining and snipping by some sacrilegious hand or other. Now though Christs Ministers ought to have a more honourable maintenance than the Priests and Levites, yet such is the iniquity of men, that they have not the tenth, whereas the *Israelites* paid out of their increase of Corn almost a fifth part for several Tythes and Duties commanded to them. And by what is said, I have manifested the frivolousness of this Objection, That Tythes are Levitical; and if there were not some sweetness which the covetous and sacrilegious man reaped  
by

by pinching the Parson, he could never deny the payment of his Tythes upon such a silly pretence.

*Object. 2.* They say that Christ told his Disciples, *Freely they had received, therefore they should freely give*, Mat. 10. 8. and the Apostles *Paul* and *Barnabas* preached freely, working with their own hands that they might not be chargeable to any: therefore Ministers should not grieve the people by taking Tythes.

*Answer.* That of our Saviour to his Disciples, *Freely ye have received, freely give*, belongs not to the case of Tythes, as any one that reads the foregoing words may see: the gifts which Christ gave to his Apostles, were to *heal the sick, cleanse the Lepers, raise the dead, and to cast out Devils*; which miraculous gifts (if it had been lawful) would have been a way to bring in gain enough: for what would not a Parent give to have his dead Child raised to life? or a man to have his dear and sick Friend recovered, or dispossessed of an evil spirit? Therefore our blessed Lord, that he might declare his own Mission, that he was sent for the good and common benefit of all

men, charges his Disciples, that they should not think of appropriating these extraordinary gifts to their private interest and advantage, but that as God, without any merit of theirs, had graciously conferred these Powers upon them, so they should as freely make use of them for the benefit of others: Neither do the Ministers sell the Holy Ghost or the Gospel for money, but preach it freely, being maintained at Gods charges: for there is a Rent or Portion of every mans Estate due to God, as an acknowledgment they hold all they have of him; and God being self-sufficient, and standing in need of nothing of ours, has assigned and given this Portion of his for the maintenance of his Ministers: And as the Apostles were never charged with this sin of selling their gifts, when they lived at the costs of those to whom they preached the Gospel; so neither are the Ministers now guilty of this sin, when for their Preaching they are maintained at Gods charges, and live upon his Revenue; for the Lord himself said, *Dignus est operarius Mercede sua.*

Then

Then for the Apostles *Paul* and *Barnabas* preaching the Gospel freely, it rather makes against than for them that object it; for this was no binding Commandment to them, nor had Christ any where said to them, Ye shall not take Tithes; but it was a Charter of Liberty and Power granted to them, they might both use and exact Maintenance if they would, or they might *discedere de jure*, leave it if they listed. *1 Cor. 9.6. I only and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his own charges? Who planteth a Vine-yard and eateth not of the fruit thereof? Or who feedeth a flock, and eats not of the milk of the flock?* As if he had said, May the other Apostles eat and drink upon the expence of the Church, and keep their Wives also and Family by the Revenue dedicated to God by their Children whom they beget in the Gospel; and must I only and *Barnabas* not live but by the works of our hands? And that he may not in the least reprove the Apostles who were maintained by the Church, he shews that it was just and lawful for them to live as they did of the Churches Allowance,

lowance, by an Argument of Comparison, seeing Soldiers live by their Wages, and Husband-men by the Fruit of their Labours, and Shepherds of that which comes of the Flock. It is plain then, that *St. Paul* might have lawfully demanded and received Tithes if he would, but he did not use that Power which he might have done, because he would not have them think he was burdensome to them. But if a man will recede from his right and not take what he lawfully may, does that prove that he has no right nor due to it?

I have now made it manifest and evident, that Tithes as they are now the stated and set Maintenance of the Ministers are due by Divine Right, which also the very Text and Body of the Common Law of *England* holds them to be as Judge *Coke* says in the second Part of his Reports, *Dismes sont choses spirituels, & due, de jure Divino*. But suppose they were not, what advantage can a hungry Familist reap by it? surely very little. It is said, *Nehem. 10. 32.* that *Nehemiah* and the Jews made Statutes for themselves to give every year the third part of a Shekel for the service

vice of the House of God. It was in their power before to give what they pleased, but they by a joint consent fix upon the third part of a Shekel every year, and by this Ordinance and Statute they were bound to make good their Grant. The Case is the same with us; our Forefathers made Laws among themselves to give a portion of their Land, and the tenth part of their Substance, that is, these Parsonages for the Service of the House of God. Now suppose that Tithes were not due before, yet now being voluntarily given, and this Grant confirmed by so many Acts of Parliament, they are now become due, and the Ministers have as just a claim to them, as any man has to his own Free-hold Estate. I am sure their title to Tithes is much more antient than any mans title to his Temporal Inheritance; and no one thing hath been oftner confirmed and ratified by the Acts and Statutes of this Kingdom, than the Possessions, Tithes and Rights of the Clergy.

SECT.

## SECT. IV.

Of the  
Ministers  
of the  
Gospel.

Having proved by undeniable Arguments, that God is to have a portion out of our Lands and Goods, and that no man, unless he be impiously prophane and Atheistical, can deny the just payment of these Dues, much less plead Conscience to excuse Sacrilege; It remains only now to shew the grounds upon which the present Ministers of *England* claim these devoted Lands and Profits as their Inheritance. The Foundation of their claim is this, That they are true Ministers of the Lord Jesus, or true Pastors under that great Shepherd and Bishop of all our souls. Now 'tis required in every true Minister of the Gospel, that he be rightly and duly called to the executing of this his Function. According to these express Scriptures, *Heb. 5. 4. No man taketh this Honour unto himself, but he that is called of God as was Aaron.* And *Rom. 10. 15. How shall they preach, except they be sent?* Yea, our Blessed Saviour himself did not take upon him publicly to preach the Gospel till he was solemnly inaugu-



inaugurated and installed in his Office by the descent of the Holy Ghost, and a voice from heaven which said, *This is my beloved Son in whom I am well pleased*, Matth. 3. 16, 17. And when the Lord Jesus was risen from the dead, before he ascended into heaven, he gives a Commission to his Disciples, *John* 20. 21. *As my Father hath sent me, even so send I you* (Christ here rehearses his own Commission, and then gives the Apostles theirs,) *and when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.* And lastly, v. 23. he declares to them the Power that he had invested them withal, *Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained:* and this Power was not only inherent in them, but is derived to all the succeeding Ministers of the Gospel to the end of the World. But the most solemn and public Inauguration of the Apostles in their Office was by a bright and shining glorious Descent of the Holy Ghost upon them, by this, visibly ratifying and confirming the Commission that Christ had before given to them.

This

This being certain then, that no man ought to execute that sacred Function of a Minister of the Gospel but he that is called thereto, I shall now shew the manner of the Designation or Authorizing of any man to execute this holy Employment; and that was by Imposition of hands, according as it was used by the Apostles, and commanded by them to their Successors, and continued from thence in the Church unto this very day. Infomuch that the great Apostle of the Gentiles *St. Paul*, though he were honoured by a singular Prerogative and Call from Heaven by Christ himself, yet was to stay till he had the ordinary Call of the Church too, and was consecrated by the Imposition of hands, *Acts 13. 2, 3. As they ministred to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them: and when they had fasted and prayed, and laid their hands on them, they sent them away.* And these same very persons having in their travels converted whole Cities and Towns to the Gospel of Christ, they leave them not as sheep without a Shepherd, but *they ordain them*

*them Elders in every Church.* Acts 14.23. And St. Paul leaves the Ordination of *Timothy* upon record together with the manner of it, that it was by the Imposition of his hands and the hands of the Presbytery, 2 *Tim.* 1.6. and 1 *Tim.* 4.14. And because the Apostles could not live always, they transmitted their Power to others, and those likewise to their Successors: As the Scripture informs us, *Tit.* 1.5. *For this cause left I thee in Crete, — that thou shouldest ordain Elders* [i.e. Pastors and Ministers of the Gospel,] *in every City as I had given thee order.*

These things being so, it follows, First, that the present Ministers of the Gospel in the Church of *England* are true Ministers of Jesus Christ, and therefore have right to Tithes, so far as they have both an inward and outward call: The inward call is the Testimony of their own Consciences in that they believe themselves furnished in a good measure with gifts for the discharge of their Office, and desire to employ them for the advantage of mens souls: And then they have the outward call of the Church, being con-

consecrated and set apart for that Office by Imposition of hands and Prayers. Secondly, it follows that no man (though he have the inward call, that is, find himself gited) ought to take upon him the Office of a Priest or Minister of the Gospel without the outward call likewise. And therefore it is an intolerable presumption for illiterate Mechanics and Tradesmen to take upon them the Office of a Minister of the Gospel; and for this their boldness they may justly expect (if not the same, yet, as great Judgments as beset *Korah*, *Uzzah* and *Uzziah*, for invading of and intermeddling with the Priests Function. And it were easie to imagin the Idolatry and Heresie that must needs overspread a Nation, where the Ruffet-Rabbies and Apron-Levites are the Instructors of the People.

## C H A P. IV.

*That Quakery, though it pretend high, is mere Sadducism at the Bottom.*

IT is well known, that the Immortality of the Soul by the Doctrin of H.N. was nothing but the Perpetuation or Continuance of the Succession of the Family of Love, and the Resurrection was nothing but a Mystical Rising into his Doctrin, that the day of Judgment was then in being, the Nations of the Earth being judged by him, as by the Man whom God had appointed, as he sacrilegiously arrogates that place which was spoken of Christ to himself, *Acts* 17.31. Now according to this Doctrin if there be no other but a Mystical Resurrection, and that Immortal Life be but the Continuance of H.N.'s Doctrin among his Followers for ever, and that the day of Judgment be already past; then it is certain, that men have no Souls, nor any thing to answer for in  
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another world, but die like beasts. The full sense of *H. N.* concerning these things is expressed in his *Euangel* c. 34. *Behold and consider, my beloved, how wonderfully God worketh in his holy ones: and how that now in this day or light of the love, the Judgment-seat of Christ is revealed and declared unto us; out of heaven, to a righteous Judgment upon Earth, from the right hand of God: and how that on the same Judgment-seat of Christ (that the Scripture might be fulfilled) there sitteth one now in Truth in the habitation of David: which judgeth uprightly, thinketh upon Equity and requireth righteousness. Through him God will now in this day which he himself hath appointed or ordained thereunto, judge the compass of the Earth with righteousness.*

Again, *Chap. 35* he speaks thus, *Behold, in this present day is this Scripture fulfilled, and according to the testimony of the Scripture, the raising up and the Resurrection of the Lords dead cometh also to pass presently in this same day, through the appearing of the coming of Christ in his Majesty. Which Resurrection of the dead, seeing that the same is come unto us from Gods grace, we do likewise in this present*

present day, to an Evangelic or joyful message of the Kingdom of God and Christ, publish in all the world, under the obedience of the love: in which Resurrection of the dead, God sheweth unto us, that the time is now fulfilled, that his dead, or the dead which are fallen asleep in the Lord, rise up in this day of his Judgment, and appear unto us in godly glory. ——— It is plain from hence, that both the day of Judgment, and the Resurrection of the Dead, are in this life, and that H.N. doth both raise them up, and judge them by his Doctrine.

And because the Reader shall be fully satisfied, and see that it is not without cause that I lay this charge upon this beastly Generation of Quakers, I shall produce some Testimonies from their Writings, wherein they deliver themselves after the same manner with H.N.

Thomas Forster, in a certain Pamphlet which he calls *A Guide to the Blind*, (when the blind lead the blind the consequence is apparent) speaks thus: *Christ's first appearance to the world was in flesh, and the fleshly eye saw him: but his second appearance is in spirit: which*

*no fleshly eye can behold and live: for as the Lightning cometh from one part of Heaven to lighten another part under Heaven, so shall the coming of the Son of man be; and blessed are all they who wait for his second coming, to wit, without sin unto salvation: for his second coming is to put an end to sin, to finish transgression, and to bring in everlasting righteousness. He that hath an ear to hear let him hear.*

From hence it appears, that Christs second coming is made only his spiritual coming into mens hearts, to make them without sin, and to bring in everlasting Righteousness; and that when he thus comes, no fleshly eye can see him: all which make Christs coming to Judgment to be nothing but his appearing in the Generation of Quakers. But the Scripture is express, that Christ shall at the end of the world descend from Heaven as he went thither, *Act. 1. 11.* that is, visibly and bodily, for so he ascended. And in *Revel. 1. 7.* it is said, *Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him.* — Therefore his second coming to Judgment is not his coming into mens hearts by his Spirit, but his coming with thousands



sands of Angels to give sentence upon all men, and this by a visible descent from Heaven, to be seen by the wicked as well as the righteous.

The same person in another place expressly denies the second coming of our Lord and Saviour to Judgment in the plain and literal sense: *The Children of the Light* (says he, that is, the Quakers) *can tell you, that as Christs first appearance to the world was in the flesh, and the fleshly eye saw him, so his second appearance is in spirit, and no fleshly eye can behold him, he being a spirit.* Is not this a denial of Christs coming to Judgment, besides a manifest falshood? For Christ is no more a Spirit now, than he was in the days of his flesh, but sits in his Body at the right hand of God; and in the same Body that now he hath in Heaven shall he come to Judgment, and be seen of all by their natural sight as we behold one another.

Now for the glorious Immortality and blessed Rest that every holy Soul expects in the life to come, it is perfectly allegorized away, and made nothing but a certain condition and state of mind in this life: So that Sadducee Forster in the

Book before-named, pag. 45. declares, *Our Captain* (says he) *is able to make War with the Enemy, and not only give us Victory, but also an entrance into the Holy of Holies within the Veil here.* By which it appears, that if we enter into the Holy of Holies here, (that is, into Heaven in this life) then there is no Heaven nor happiness to be expected in the life to come.

But to make all sure and compleat, the Quaker, a perfect Sadducee, George Fox, in his *Great Mystery*, affirms, *That the Soul is a part of the Essence and Being of God.* This was the very thing which caused such an irreconcilable hatred between the Pharisees and Sadducees in our Saviour Christs time. But the Fox was not so cunning here as he might have been, nor did he well weigh the monstrous and wicked consequences of this his Assertion: For if the Soul be a part of the Essence of God, it will follow,

1. That the Essence and Being of God is discernible, and may be shred and divided into millions of pieces, which is a notorious Blasphemy against the sacred Majesty and Perfection of God.

2. It

2. It will follow, That God must reward and punish himself, because every mans Soul after death returns (according to this opinion) and is joined to, and lost in the Essence of God ; and there being nothing but God , if he reward and punish any thing , it must be himself.

3. It will follow, that a part of God must be sinful : for every mans Soul being fallen into sin , and yet is a part of Gods Essence, it follows of necessity that a part of God must be sinful. A prodigious Blasphemy !

I forbear any further Citations, because the thing it self is so obvious to every man that understands but the drift and purpose of Familism, wherein the chiefest Articles of a Christians Faith are made but a Fable , whose *Ἠθικὸν*, or Moral, is the mystical meaning which they put upon it. And are not these brave Guides (think you) of the Gospel, when they frustrate and make void the greatest Arguments that Christ Jesus has thought fit to excite and stir men up to holiness withal ? that is, the consideration of a Judgment to come , and a blessed Immortality in the Kingdom of Heaven.

I grant that there is to be a Resurrection from sin, and all men are to be conformable to the Resurrection of Jesus by their rising to a new and holy life, and placing their affections upon heavenly and divine Objects, according as the Apostle speaks, *Col. 3. 1. If ye then be risen with Christ, seek those things that are above.* But besides this, there is likewise a Resurrection of the natural body to be expected at the end of the world, which *St. Paul* charges those Hereticks *Hymeneus* and *Philetus* with the denial of, *2 Tim. 2. 17. Who concerning the truth have erred, saying that the Resurrection is past already, and overthrow the Faith of some.*

We therefore who are taught and believe the written Word of God, and make that the Rule of our Faith and Manners, do own and profess a Resurrection of our mortal bodies at the last day, when Jesus Christ, the eternal Son of God, whom the Heavens shall contain till in his own good time he shall think fit to put an end to the Generations of men, and the frame of this visible World, shall descend from Heaven with a shout, with the voice of the Archangel,  
and

and with the Trump of God, and having called the dead from their graves, shall visibly distinguish the righteous from the wicked, taking them up with him into Heaven, to join with his glorious Host of Light, and sentencing these into everlasting fire; which heavy doom and vengeance shall presently be executed upon them: for through the stupendious Operation of the Son of God, the Earth that now is, with all the works therein, shall be on fire, and the Elements shall melt with fervent heat, and all wicked men and devils shall be plunged into that Lake that burns for ever. Knowing therefore these terrours of the Lord, the Ministers of the Gospel perswade men by a speedy repentance to turn unto God, to mortifie and subdue all their carnal lusts and corruptions, and to be regenerated and born again in the spirit of their minds, to cast off the old man with his deeds, and to put on the new man, which after God is created in righteousness and holiness, because God will bring every man into judgment, and they must look to give an account after they are dead of all that they have done in the body, whether good or bad.

But

But it is a very great argument to me that these Familistical Quakers believe none of these things in good earnest, because I find these arguments of the Immortality and future subsistence of every mans 'oul, of the satisfaction and death of Jesus for the sins of men upon the Cross, and his intercession for us now in Heaven, of the Resurrection of the Body, and the general day of Judgment at the end of the World, either not at all made use of by them, or but lightly touched, and that in a mystical and allegorical way. Whereas the holy Apostles did in their Sermons most commonly make use of some or more of these general heads, according to the capacities, or needs and necessities of their Auditors. As for example, what can be more effectual for the begetting sincere holiness in men, than to press upon them the consideration of the Death and Passion of Jesus Christ? who out of meer good will gave his life a ransom for the sins of all the world, and that he is now an Advocate and Intercessor in Heaven for those that believe on his Name. And if they will not be moved by love and kindness, then to advise them to look to  
their

their Interest and Advantage, forasmuch as all men must give an Account to God at the general Day of Judgment for all their Actions, and shall receive either Reward or Punishment as they have been either good or evil; and therefore since their Souls are immortal and live after their Bodies are dead, it behooves them to provide for them in time and secure them a happy Entrance and Admission into the other world. Would not this be much better than to make a long Harangue and nonsensical Story of the Light within, and coming to the Witness within, which their Auditors understand nothing of in the way they propound it, and at last concluding like mad People with downright railing against every man that is not of their mind: which way of Preaching the Gospel, is very much different from the manner of the Apostles, and such as the true Ministers of God in *England* desire never to be guilty of Learning.

I have now made it more than a probable Conjecture, that although these modern Familists, the Quakers, make a great noise about Christ within them and the Light of God; yet they are  
mere

mere Sadduces, really denying the Immortality and Life of the Soul after the death of the Body, and therefore so much more carefully to be avoided by every man that tenders his Happiness in the other world; for though they beguile the simple and unwary, yet the more prudent and understanding person who is able to dive into the bottom of their Errors and Heresies will undoubtedly confess it to be a piece of beastly sottishness, undermining the very foundation of all Religion in the World.

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## C H A P. V.

*That the Quakers are dangerous  
Enemies of the Civil Magistrate.*

WE have seen their Opposition to the Church, and their Disaffection to the Ministry of the Gospel, let us now see if they are any better-natur'd to the Civil Magistrate: And here you shall find them dissembling their Opinions, and because something must be said, as well to satisfy the minds of

of



of the common People whom they de-  
 clude, as to keep themselves out of the  
 reach and cognizance of the Laws of  
 the Land; they pretend a kind of a  
 partial subjection and obedience, which  
 when strictly examined is indeed no  
 obedience at all. And herein they shew  
 themselves (as in all other things) excel-  
 lent Proficients in the School of H.N.  
 who in his *Exhortat.* speaks thus, *That*  
*his Instructions of the upright, and Chri-*  
*stian Baptism, his crying voice, &c. These*  
*may be confessed among the adulterous and*  
*sinful Generation, and the false hearts of*  
*the Scripture-learned* (for so he calls all  
 that are not of his way,) *but* (says he)  
*ye shall not talk of your secrets or utter your*  
*Mysteries openly or nakedly in the hearing*  
*of your young Children or Disciples, but*  
*spare them not in the ears of your Elders*  
*which can understand the same, or are able*  
*to bear or away with the sound thereof.* In  
 like manner, the Quakers conceal the  
 Depth and Mystery of their way from  
 their new-made Profelytes, and when  
 they must say something for satisfaction  
 of the world, they speak so doubtfully  
 that their Expressions seem not to mean  
 what they carry in them. But to de-  
 scend

scend to some Particulars: They are dangerous Enemies to the Civil Magistrate,

1. Because their Principles tend to the exciting of Sedition and Rebellion. In the Book called, *The Principles of Truth*, p. 58. they say thus, *Such Magistrates who be proud and lofty, who rule not for God, but for themselves, who love the praise of men, &c. such Magistrates they deny and testifie against.*

This at the first looks very innocently and harmlesly, but let the Reader beware how he swallows it, for there is Death in the Pot. The Apostle 1 Pet. 2. 13, 14. commands thus, *Submit your selves to every ordinance of man for the Lords sake, whether it be to the King as supreme, or unto Governours as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well.* By which we are taught Obedience and Submission to all lawful Powers, as the Christians to whom St. Peter wrote, were to yield Obedience to the then Roman Emperor though a Heathen. And St. Paul likewise from God enjoins, Rom. 13. 1. *Let every soul be subject to the higher Powers,*  
for

for there is no Power but of God. But these men disown and deny every Magistrate that is not according to their own Description, which is all one as if the Christians should have rebelled against the Government of *Cæsar*, because he was an Heathen. So that if a Magistrate shall speak or act any thing contrary to their Humor, he is so far from having Obedience, that he is denied and disowned, and after this, (if it lie in their power) 'tis easie to imagin what will become of him. If a Magistrate be wicked, there is still an Obedience due to him, not out of Constraint but out of Conscience; *τι μὲν ἐξ ἀρχῆς ἐστίν*, said the Tragedian *Sophocles*, but Saint Paul with an Apostolical Gravity, *They are Gods Ministers*. But when men shall profess they will own none but such as are holy and righteous in their esteem, how is any Magistrate secure in his place, but when they shall get an opportunity into their hands, he may presently be accounted wicked, and fit for nothing, but to be disowned and testified against? Is not this now a Doctrine fitted to stir up Sedition and Rebellion? If the Parent be never so harsh or severe,

vere, there is still a duty of Honour and Obedience to be used to him by the child: how much more to Magistrates who are Gods Vicegerents and his Ministers?

2. They exauctorate and disclame the Civil Magistrates Right and Power in ordering the affairs of Religion, and confine his Authority only to matters of right and wrong in Temporal concerns. For such they declare their Judgment to be in the fore named Book, p. 52. *We believe that the outward Laws and Powers of the Earth are only to preserve mens Persons and Estates, and not to preserve men in Opinions: neither ought the Laws of the Nation to be laid upon mens Consciences to bind them to, or from such a Judgment or Practice in Religion.*

I cannot tell what can be spoken more plainly to take away from the King all Power and Authority in matters of Religion and the Service of God; and if any of his Majesties Subjects will turn *Turcs* or *Jews*, it seems he has nothing to do to meddle with them, or punish them, or to make Laws to the contrary. A very fine Privilege! that the King shall

have power to secure mens Estates from spoil and rapin, but none to make Laws to secure their Souls from the Devil. The *Donatists* of old taught this, as *Petilian* in *St. Austin*, *Quid vobis, &c.* What have you to do with worldly Emperors? And as that other in *Optatus*, *Quid Imperatori cum Ecclesia?* What has the Emperor to do with the Church? And our *Brownists* learned the same ditty, and the *Quaker* he comes on with the third Part to the same Tune. Be-like they cannot think themselves good Christians except they be Rebels. But certainly his Majesty as a Christian Prince may and ought to have the same Power that the Kings of *Israel* and *Judab* enjoyed, who were commended by the Spirit of God or condemned, according as either they established or neglected Religion and the Service of God among their People. So that certainly he must by his Authority preserve and secure Religion as well as mens Estates. And, God be thanked, the Church and its Rights are the Care of his Majesty, and his thoughts are daily for the promoting the Interest and Welfare of it.

3. P. 50. of the fore-named *Principles of Truth*, (mis-called for *Heresie*) they say, *We believe that all Governours and Rulers ought to be accountable to the People, and to the next succeeding Rulers, for all their actions, which may be enquired into upon Occasion, and that the chiefest of the Rulers be subject under the Law and punishable by it, if they be transgressors, as well as the poorest of the People.*

We know, that his Majesty, the King, is the chiefest of the Rulers or chief Ruler in the Kingdom of *England* and all other his Majesties Dominions; but by this wicked Principle of *Quakers*, he is to be accountable to the People, and punishable by them. How near this borders upon Treason I leave the Civil Magistrate to judge. And if it were possible to make a more favourable Interpretation of their words, yet when they express their Loyalty in such doubtful terms, and their obedience grounded upon such a ticklish hold, it is easie to imagin what sense they themselves own; and considering withal how obstinate and deaf they are to all good Principles and Instructions, and how numerous in many Counties of *England*,

England, it must needs be an Act worthy the supreme Power to suppress the growing Evil, that those who are yet good Christians and Subjects may not be seduced and corrupted by such dangerous Doctrins.

4. They affirm, that the taking of an Oath in any case whatever (though before a lawful Magistrate) is unlawful and contrary to the Word of God.

The Lawfulness of taking an Oath.

Which whether it were at first instilled into them by the Jesuite to avoid the Oath of Supremacy, or taken up to give themselves a greater Latitude and Liberty to the commission of all that Villany and Wickedness which in many cases the Imposition of an Oath may and does frequently obstruct and hinder, I know not: But this I know, that to deny the Lawfulness of taking an Oath is to throw away the greatest Tie and Security that any King hath upon his public Officers, Ministers and Subjects, and by which all mens Titles are cleared in Civil Causes, and Justice executed in Causes Criminal, and indeed that by which all human Society is preserved. And in all these cases the taking of an Oath hath been and is still used by all

nations under the heavens. In the Old Testament it is commanded as a thing that is lawful and necessary in the fore-mentioned Instances. *Deut. 6. 13. Thou shalt fear the Lord thy God, and serve him and swear by his Name.* So *Deut. 10. 20. Jer. 4. 2. Thou shalt swear, the Lord liveth in Truth, in Judgment and in Righteousness.* And to such as swear in such a holy and religious manner, God promises a blessing: *Jer. 12. 16. If they will diligently learn the ways of my people, to swear by my Name, then shall they be built in the midst of my people.*

And if the Quaking Generation shall object and say, that this was under the Law, therefore now not to be used; they may remember that the exacting and taking of an Oath was used long before the Law of *Moses*; thus *Abraham* swears to *Abimelech*, *Gen. 21.* and he requires an Oath of his Servant. *Gen. 24.* And *Jacob* requires an Oath of his Son *Joseph*. *Gen. 47. 31.* But what, if a Duty be commanded under the Law of *Moses*, is it therefore presently to be thrown by and neglected? So a man may excuse himself from all Religion, and be a worse heathen than any that ever



ever yet lived in the World. And if this be good reasoning, a man may upon the same score deny to fear God under the Gospel, as refuse to swear by him, since serving him and swearing by him are both joyned together in *Deut. 6.*  
13.

But the taking of an Oath either to be true to a Trust committed, or for the decilion of such things where nothing but an Oath can be available, was never thought unlawful or sinful amongst Christians, nor are they any where forbid to swear in such a sort in the New Testament, but the use of it is rather declared and confirmed. *St. Paul* asserting the Sovereignty of Jesus Christ, and Subjection of all things to him, brings a place out of the Propheſie of *Iſaiah*, *As I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſs to God:* *Rom. 14.* But in *Iſa. 45. 23.* it is ſaid *Every tongue ſhall ſwear,* that is, ſhall confeſs and acknowledge Gods Omnſcience and his ſure avenging Juſtice; which is the true meaning of, and is done in every lawful Oath. So that if the taking an Oath were a part of Gods worſhip under the Law, *St. Paul*

makes it to be so likewise under the Gospel. Again *Heb. 6. 16. For men verily swear by the greater, and an Oath for confirmation is to them an end of all strife.* For if an Oath had been simply unlawful, the Apostle would never have made use of a sinful Practice to assure us of the Immutability of Gods Promise; but that as an Oath is a final determination of all businesses and Controversies, and puts things beyond all further doubts and exceptions, God, willing to manifest to us the Immutability of his Promise, confirmed it by an Oath that there might be no possibility left of doubting the Truth of it.

There remains only an Objection to be dispatcht wherewith the Heretics endeavour to fight against the Lawfulness of taking an Oath: And here two Texts are alleged: *Matth. 5. 34. But I say unto you, swear not at all. And Jam. 5. 12. But above all things, my Brethren, swear not.*

That neither our Saviour nor his Apostle do condemn or disallow the taking of an Oath administred by those who are in Authority, is evident from

v. 37. *But let your communication,* — whereby we are given to understand, that to swear in ordinary Communication or Discourse or Conversation is utterly unlawful, and a disparagement and dishonour to the sacred Majesty of God to bring his Name in question for every petty trifle. To which we may add, that Christ likewise condemns all swearing by the Creatures, as the manner of the Jews was, to swear by Heaven, or Earth, by *Jerusalem*, or by their Head, as the Heathens used to swear by the Fortunes of their Emperors: So he in *Lucan*, lib. 1.

— *Per signa decem felicia castris,  
Perq; tuos juro quocunq; ex hoste triumphos.*

And that the Precept of *St. James* is to the same purpose, appears by the Expression, *Let your yea be yea, and your nay, nay*, i. e. Let your Promises and Performances be all one; by which likewise we learn this Lesson, That all voluntary (that is, all such Oaths as have no other motive but a mans self or his own gain or interest,) but especially promissory Oaths are unlawful for a Chri-

stian, for he that is so just in performing his Word, there will be no need of his Oath; and he that perpetually swears to every thing he speaks or promises, will be in danger to fall into Lying and Deceit, for that is the meaning of *Lest*

\* *Mη εις κατακρισιν πισυτε.* v. ye *fall into condemnation*, & that is, *Lest* ye be found deceitful.

Job. 34.  
30. & Mat.  
24. 51.

Thus I have made it appear, that the Quakers are Enemies to all Magistrates and particularly such as do condemn and disallow of their ways and practices: which Contempt and undervaluing of Authority must needs at last end in disorder and confusion, and therefore so much the more to be abhorred by every one professing the peaceable Gospel of the Lord Jesus.

## C H A P. VI.

### *Of the Light within.*

**T**He first Principle that the Quakers so earnestly inculcate and strive to impress upon those whom they seduce is, *To come to the Light and to the witness within;*

*within*; therefore it will be necessary to know and enquire what this *Light within* is, and what they mean by it, which must (if any where) be had out of their own Writings. For surely no man can think that they will so constantly call upon men to hearken to, and come to the *Light within them*, but they will at the same time tell them what it is, and how they shall know it. But so unhappily it falls out, that though this Light be within every one of them, yet they are not agreed among themselves what it is.

Thomas Forster in his *Guide to the Blind*, printed 1659. pag. 1. says, That God is the Light: but then, pag. 7. as if he had forgotten himself, he tells us, That *Christ within is mans true Light to walk by*. But yet doubting whether this will hold water or not, in pag. 9. he concludes, That *the Spirit of Christ in man is the true Light and Guide, and this Light enlightens every man that comes into the World*. And since this is so, a man would wonder who those blind people are to whom this *Blind Guide* writes. But if James Naylor may be Judge, our friend Thomas is very much mistaken, for in  
his

his Book called, *A Door opened to the imprisoned Seed*, printed 1659. pag. 2, 3. he says, That *the Light of the World is Gods Love to the World*, and this Light is not given to any till they come out of the World. George Whitehead in the *Seed of Israels Redemption*, pag. 20. says, That *the Light within is a measure of the Lords Life and Light*.

Well, something it must be, though this is certain, that if their Writings were given forth by immediate Revelation from the Spirit of God, they would not have contradicted one another in their Testimony. But since they differ so much in their Opinions, I will take that which is most common amongst them, that *the Light within them is Christ*: and here I shall help them out a little from their Master H. N. whose Scholars they have hitherto proved themselves to be. H. N. therefore affirms thus: *Every godly man partaker of the Being of God and Spirit of Love, is God incarnate, and Christ incarnate, and Christ is not any one man the Son of the Virgin Mary: but every man is Godded with God, and Christed with Christ that comes to the Perfection of the Doctrine of H. N.*

*Christ*

Christ therefore within, is that state in man which leaves the written Word or Letter, and bearkens wholly to the Revelation of the Spirit; and this is the true Light, and the Regeneration or Birth, into this state is Jesus Christ, and he is no where else. H. N. first Exhort. Sect. 13.

And that this is the very Doctrine of the Quakers, I prove, 1. Because Tho. Forster in the above-mentioned Treatise, p. 13. saith, That the Light which is Christ within is not natural, but it is sufficient to Salvation. But we know that Reason and Conscience are natural and insufficient in themselves to Salvation, by which it is plain they are excluded from having any thing to do in this Light. 2. G. Fox in his Great Mystery, pag. 207. 210. saith, That Christ is not distinct from the Saints, and he that eats the flesh of Christ hath it within him. And in pag. 206. he declares, That if there be any Christ but he that was crucified within, he is a false Christ; and he that hath not this Christ that was crucified within, is a Reprobate. To this purpose is that of Richard Stubbs a Quaker, who asking Elizabeth Whetherly, How she expected to be saved? she answered, By that Jesus  
who

*who was born of a Virgin, and died at Jerusalem.* Stubbs told her, *that was the false Christ, and an Antichrist.* Whereby it is plain, that the Quakers lay aside the Person of Christ as he is God and Man without us. What then can this Light within, which they say is Christ, be, but the coming into the way or dispensation of Quakers? which is such a state wherein a man leaves the written Word of God, and hearkens wholly to inward Revelations.

And if any man shall object and say, That the Quakers speak of Christ, and say that he was born of the Virgin, and crucified upon the Cross, and therefore shall think that they acknowledge a Christ without them: Let him not be gulled and cheated into a good opinion of them for this, for *H. N.* says as much, and repeats the very words of most of the Articles of the Apostles Creed as the Christian Church hath them, and yet turns them all into a mystical and allegorical sense. And I have above cited the Testimony of *G. Fox*, a prime Quaker, that *if there be any Christ but he that was crucified within, he is a false Christ*; and *James Naylor* wrote a Letter to one  
in



in Lancashire, that he that expected to be saved by him that died at Jerusalem, should be deceived. Therefore it is undoubted that they account the Conception, Birth, Life, Death, Resurrection and Ascension of our Lord Jesus, as they were in the History and Letter transacted in *Judea* to be a mere Fable. So that this may serve as a Caution once for all to every one that reads their Writings, that when they meet with any thing about our Saviour Jesus Christ, or Heaven or Hell or the day of Judgment, they may know the Quakers understand it in a Mystical sense.

There is no Rational Person but will at first sight discover the horrid and wicked Blasphemy of the Quakers in asserting their Light within, and that whoever follows them must deny the Lord Jesus as a Person without them, beside whom there is no name given under heaven whereby any man can be saved. And is not this a very sad Light that shall lead a man down to Hell and the Devil? that shall carry a man like an *Ignis fatuus* from his right way into Bogs and Ditches, and cause him at last to fall into the pit of everlasting Destruction?

CHAP.

## C H A P. VII.

*The Quakers Pretence of Immediate Revelations.*

**B**ECAUSE the true Religion justly entitles God to be its Author who immediately inspired the Prophets and Apostles; therefore the Devil (who was always Gods Ape) countenances the Impostures and Deceits he sets abroad by his servants, with the false Pretence of Divine Inspiration. And herein these Seducers have a double advantage, first, by amusing the common People and telling them, that what they speak comes from God: And then, secondly, they hope to secure themselves from any Disputes and Examination of their Doctrine; for none are so bold as to question any thing that truly comes from God.

Now all such People as these are called *Enthusiasts*, that is, such as falsely conceit themselves to be inspired; now to be inspired is to be moved in an extraordinary

traordinary manner by the Power or Spirit of God to act, speak or think what is holy, just, and true; from whence it follows, that Enthusiasm is a full but false Persuasion in a man that he is inspired.

And this false Persuasion in the Quakers of being immediately inspired, arises from the Melancholiness of their Temper; for the Dejectedness of their Countenances and the alteration of their Visages from that chearfulness that is in other men, shew them to be the most Melancholic Sect that ever came into the World.

When therefore the Melancholic and Hypochondriacal Humor (which is extraordinarily predominant in them) mixing with the Blood and Spirits is somewhat refined in the Heart, and being warmed there, ascends copiously into the Brain, it affects the mind with varieties of Imaginations, and intoxicates and makes the man as it were drunk for the present, till by stretching his Voice, and the Earnestness and Motion of his body, it becomes in some degree evaporated. And all that time that his brains are turgid and full of this Humor, he

is

is wonderful eloquent and bewitchingly taking, and the poor ignorant People loook upon him as a Prophet sent immediately from God, and admire the *Overflowings of the Lord* (as the Quakers phrase it) in the man, who is so sweet and affectionate, as if he would pour his whole Soul into the good womens Mouths. Whereas all this is only an effect of his Melancholic Temper, the *Hypochondria* rising into the Region of the Brain: which is ordinary in Poets and Orators, according to that

*Est Deus in nobis, agitante calescimus illo.*

But lest these Juglers should say, that they are scandalized, and that they pretend to no such thing as an immediate Inspiration from God, I think it not amiss to give the Reader a brief Account of some of them. That it is their Judgment and Opinion I prove from their Writings.

*William Gibson* in a Pamphlet of his, says expressly thus, *The Gospel which we preach, we have not received it from Man, nor from Books, nor from Writings, but by the Revelation of Jesus Christ in us.*

*Thomas*

*Thomas Forster* in the often above mentioned piece says, That *immediate Revelation is not ceased*, but that the *Saints must now expect as glorious Manifestations as were in the Primitive times.*

I shall add to these that famous Commision of *Edward Burroughs*, whom the Quakers stile, *A worthy and true Prophet, and a Martyr for the Testimony of Jesus*, because he died sottishly in the Goal at *London* for his Rebellion against, and contempt of the known Laws of the Land, and over whom *Francis Hongil* laments with the lamentation of *David* over *Saul* and *Jonathan*, *I am greatly distressed for thee, my brother Edward, &c.* then that of *David* over *Abner*, *Died Ed. Burroughs as a fool dieth?* Ah no. His Commillion then is this, as I find it in the Collection of his Scribble lately printed in *Folio*:

*By Order and Authority given unto me by the Spirit of the living God, King of Kings and Lord of Lords, the 31 day of the 10 month, in the year of the Worlds account 1655. about the fourth hour in the morning, when my Meditations were on my God upon my Bed in Kilkenny City in the Nation of Ireland, at that time the*

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Word

*Word of the Lord came unto me, saying, Write my Controversie with all the Inhabitants of the Earth, unto all sorts of people as I will shew thee. — Given under my hand, and sealed by the Spirit of the Eternal God who lives for ever, E. B.*

Then follows, *O Earth, Earth, Earth, bear the Word of the Lord.* After this he lays about him on all sides as if he were mad, and like a ravening Wolf worries every thing that comes in his way, threatening Plagues and Vengeance to all that are not Quakers. But I must not forget his Prophetical Epistle to the Pope, in the conclusion of which he tells him, That he has many more things to write to him, when he receives his answer; and if the Pope will give him ground to accuse him, he will thresh him, and lay it to his charge by the Authority and Spirit of the Lord.

Then this Postscript, *Return your Answer to me, or any of the people called Quakers, for me in London, from whence this is sent, being written the 24 of the 8 month, 1658.*

A pretty way of prophesying, to threaten destruction from the Lord against the Pope, and then to desire an Answer

(I suppose) how he liked of it. The man it seems had a strong faith; and if he did believe that his Prophetical Letter should come to the Popes hands, yet he was but a fool if he thought either that would convert him, or that the Pope would trouble himself to answer it.

Having discovered from their Writings that they conceit themselves to be divinely inspired, which is a thing common to all Enthusiastical Hereticks, I shall give two or three Examples of the folly and ridiculousness of their Inspirations.

A Gentleman of Newcastle affirmed that some *Quakers* came to Kendale Church, and said, *They had a Commission from the Lord to pull down the Steeple.*

One Thomas Castley a *Quaker* came to Kendale Church in the time of the Sermon, and said, *That he was commanded from God to pull down the Hour-Glass:* And the same man went a long mile with no other Message from God (as he pretended) but this, to tell one of the Ministers of Newcastle, *Thou art an High Priest;* which words having spoken, he went his way.

A certain Quaking Woman at Cambridge

*bridge* stript her self of her Cloths by the River side, and went stark naked through the midst of the Town ; and being asked the reason of such a shameful action, she answered, That she was commanded in that manner to go to the House of the Mayor of the Town, and deliver a Message from God unto him. But so unhappily it fell out , that the Mayor was gone a Journey, and came not home till some days after. Either such Revelations as these must be meer Cheats, or else it must be said , that the Spirit of God took no notice whether the Mayor were at home or not.

One *Williamson's* Wife coming to *Appleby* to see *James Milner* a Disciple of *Foxes*, said in the hearing of divers there, That *she was the Eternal Son of God* : and when the men that heard her, told her that she was a woman, and therefore could not be the Son of God , she said, *No, you are women, but I am a man.* This I mention , that the Reader may see to what absurd Impieties these Enthusiastick people are lead by their own Dreams.

At *Weighton* , a little Town in *Yorkshire* , a woman of this Goatish Herd came



came naked from her own Bed to another womans husband, a companion of hers it seems of the same Sect, and bid him, *Open his Bed to her, for the Father had sent her to him*: the man had at that time another man lying in Bed with him, who rose to give place to this woman, and left this honest couple to lie together, according to the womans Revelation.

By this taste which I have here given, there is no rational person but will conclude the Quakers to be a simple deluded people, taking their own Dreams and Melancholick Fancies for Divine Inspirations; and having cast off the use of Reason and the written Word of God, are made obnoxious to all the Impostures and Injections of the Devil; and till they return to that Guide ( I mean the voice of Reason and Scripture ) which they have so wilfully abandoned and forsaken, must inevitably lie under everlasting Errors and Deceits.

## CHAP. VIII.

*Of the Quakers Perfection.*

THE Quakers talk much of Perfection and Freedom from sin in this life, and that they have already attained to it : but he that shall look into the Manners and Conversations of the most of them, shall find their Pretensions to this high state no greater than for a common Strumpet to brag of her honesty : for the very boasting of a thing they have so little of, does evidently declare their enormous and monstrous pride ; and those to whom they upbraid the want of it, do better deserve the name than they, in that their lives are indeed not worse, but their spirits in not pretending to it, far more humble and modest. For if the Pharisees Litany, *God I thank thee that I am not as other men are*, stand upon record as a mark of the Pharisaical arrogance and pride, I know not how these high-flown Enthusiasts can justify themselves. And certainly

tainly for them to arrogate to themselves a freedom from sin, and perfection above all other men, when yet the vulgar and common people discern and take them tripping in daily faults and miscarriages, even in their ordinary converse with the world, it must needs appear that either they do the most unjustly challenge this state of perfection, or else by an *Antinomian* liberty they conceive themselves to have a freedom to act any thing; and that after they are arrived to such a way and dispensation, they are no longer obliged by any Law, nor can any thing they do be called a sin. And as hitherto I have proved by undeniable Instances, that the Familists and Quakers are one and the same in their Opinions and Judgments, so in this boast of their perfection and freedom from sin, they both walk in the same Path. And in them is that of the Apostle St. Peter verified, 2 Pet. 2. 18, 9. *When they speak great swelling words of vanity, (such as perfection and freedom from sin) they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them li-*

berty, they themselves are the servants of  
 corruption: for of whom a man is over-  
 come, of the same is he brought in bondage.  
 I do not find that any of the holy Apo-  
 stles ever claimed such a perfection in  
 this life as not to sin at all; and if there  
 be any that are arrived to such a vast mea-  
 sure of Holiness, Almighty God keeps  
 them hid as his own Jewels from the  
 eyes of the world: And if we could  
 speak with any of them, I dare be con-  
 fident they would own no such thing in  
 themselves. And I must needs say from  
 the Testimony of our Lord and Savi-  
 our, that the Publican who prayed, *God  
 be merciful to me a sinner*, was of a more  
 Christian-like temper than these proud  
 censorious Quakers, who are indeed the  
 Devils Slaves, when yet they pretend a  
 freedom from sin. It is evident there-  
 fore to me by what Spirit they are guid-  
 ed, and from whence it is they assert  
 themselves to be free from sin, namely,  
 because they are above all Law, and  
 have no other Rule for their Actions but  
 their own wills and fancies, and to them  
 nothing is a sin if they please not to call  
 it so. This was of old the perfection  
 of H.N. and his illuminate Elders; and  
 this

this was the Doctrin of *Dell, Saltmarsh, Town*, and all Antinomians and Familists, and this is the ground likewise of the Quakers Pretence of Perfection. For can any man think, that takes the Word of God for his Rule, that bitter Envy and Malice, Railing and Censoriousness, which make up perpetually the greatest part of their Speakings to the People, should be no sins? And if they be confessed to be sins, it must needs follow, that these Illuminados release and set themselves at liberty from the Rule of Gods Word, and that what are accounted sins by us and all Christians, are not so to them; but that let them wallow and tumble in sensual Delights and Pleasures, and indulge their earthly and Animal Faculties to the full, yet they have no Sin, but are as bright and pure as the Sun beams, and their Souls as white and clear as in the day of Innocence. But let every man take heed of giving himself up to such a dangerous Principle; for when once his *Criterion* and Discriminative Faculty shall be so vitiated, as to put bitter for sweet, and sweet for bitter; and so dull, as not to distinguish between Darkness and Light;

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he is then in the most deplorable condition and worst state that can befall a man in this Life. For he sins and esteems it not, but makes all Actions, good and evil alike; from which desperate course God of his mercy reclame these deluded People.

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## CHAP. IX.

*The ways and Arts which the Quakers use in gaining Profelytes.*

There is scarce any Error but endeavours to maintein and support its Credit in the world by some Truth or other, and Error being so odious and ugly a-thing in itself, it hath always been and is still the Practice and Custom of Heretics to disguise and shape their Errors into the appearance and visage of Truth; and therefore the first thing that they take care of in their making Profelytes, and gaining upon the rude and unlearned Vulgar, is

i. To utter and promote some known Truths, that they may more easily instil their Poyson.

Our blessed Saviour foretold, that there should come some *in sheeps clothing, who inwardly were ravening wolves.* *Matth. 7.15.* Now what is that sheeps clothing, but only the Innocence and Purity of the Christian Doctrin; pretending nothing less than the Peace and eternal Welfare of mens Souls, and that by the true Religion derived from Jesus and his Apostles, whenas their main purpose is to ensnare and devour credulous Souls, making a Prey of them by their dangerous Errors, and leading them out of the known way into by-paths to their utter Ruine and Destruction. Thus because the first Principle of Christianity is Faith in Jesus Christ, and those who are baptized and bred up in the Christian Religion from their Infancy, being not easily seduced from a thing so known and common to them, therefore the Quaking Heretics will not at first plainly and bluntly tell them, that there is no such Person in being as Jesus Christ, but craftily insinuate their dangerous Doctrin by saying, that it is  
true,

true, they expect to be saved by Jesus Christ, but that it is a Christ within them, a Christ which is not distinct from the Saints, and a Christ which dwells not in heaven, but in every one that believes as they do. So that they build their Errors upon something, though but a bare Notion of the old Foundation of Truth. In like manner they deal with men concerning a Judgment to come and the Resurrection of the Body, by persuading their Profelytes, that indeed there is a Day of Judgment, but that it is in this Life, and the wicked are judged by their Doctrin, and declaring and testifying against them, and that the Resurrection is only performed within them by a Mystical Rising from sin. And their Auditors being not aware of this, but believing that all that these Inspirado's speak is Gospel, they are easily captivated from the Apostolical Faith once delivered to the Saints. Which way and manner of disguising and transforming the Truths of the Gospel from their genuine nature and simplicity is far more apt to take with the inconsiderate and unwary, than a plain and downright Denial of them.



2. The second way by which the Heretics proceed in seducing People is to bring them out of love with the Pastors and Ministers who have the Care and Oversight of them.

And in this business they use all the Arts and Invectives that Malice and Hatred can furnish them withal, sometimes vilifying their Persons by odious Comparisons, assimilating and likening them to Baals Priests, to dumb Dogs, to Serpents, to Hirelings and what not; sometimes declaming against them for their Maintenance, and persuading the People that to pay Tithe is Popish and Antichristian, and that both he that receives and he that gives are yet in blindness and darkness and not come to the Light; that is, (as I suppose) those who pay their due, are not yet come to the Art and Perfection of cheating and defrauding. At another time you shall have them taxing the Ministers with Lies and false Doctrin, as if they taught not their Charge the true and saving Gospel of Jesus Christ, but poysoned them with Errors and Delusions. And in this Disgrace and Defamation of their Adversaries, they craftily insinuate their own

own Praise and Commendation, that they prate freely, and good reason they have to say it, for a Quakers speech, though of three hours long was never worth a farthing: That they never study for what they speak, and I dare believe them; for if they did, they would certainly be ashamed to vent so much nonsense and ridiculous stuff as they do: That they are induced to declare out of pure Love and Compassion, I suppose to themselves and their hungry stomachs; for oft-times the leathern Speakers guts pick a quarrel with his throat for a speedy supply. However it be, the Ministers are the subject of half an hours railing discourse; and their Auditors are such fools as to believe them in whatever they say.

3. A third way which they make use of is, to decry all Human Learning and the use of Reason. And hence it comes to pass, that the Atheist and Enthusiast mutually confirm one another in their Errors; the Atheist laughs at the Enthusiast for denying his Reason, and the Enthusiast thinks the Atheist a fool for relying wholly upon it. But though it be common to all Enthusiasts to despise Human

Human Learning and reject the Improvement of Reason, yet the Quaker makes the loudest outcry against it, and thinks it his interest to exclaim against Learning, because he himself hath none, being the most ignorant and sottish Sect that hath yet appeared in the world. Whereas since the extraordinary gifts of Prophecie and Languages have ceased in the Church, Secular Learning hath been of the greatest use and benefit to Religion of any thing in the World. And although these impudent Heretics be the open enemies of Learning and learned men, yet when they hope to make an advantage by it, they will be nibbling at it; witness *George Whitehead*, who would prove the breach of the Sabbath lawful from a moth-eaten Manuscript cited by *Beza* in his *Annot. it.* on *Luk. 6.* And the cause of this their Enmity against Learning is apparent enough, forasmuch as by it men discover their Cheats and Impostures, and their Visions and Inspirations are found but Dreams and Melancholic Fancies, and their Folly and Ignorance laid open to the World. But if we consider it well, we shall find, that it is set in Scripture  
as

as the Commendation of *Moses*, that he was learned in all the Wisdom of the *Egyptians*; and *St. Paul* cites *Aratus*, *Menander* and *Epimenides* three heathen Poets; but I need not stand long on this, for if learned men had not translated the Bible, I very much question whether Quakers would have had any knowledge of it, notwithstanding their pretended Revelations. And if God did once open the mouth of an *As* to forbid the madness of the Prophet, yet the Quakers cannot prove from that one instance, that he now speaks to the World by them. And therefore for men to throw aside their Reason, and the Knowledge of Arts and Sciences, which are now the Supporters of Religion, is all one as if they should put out their eyes, and call to the blind to lead them.

4. Their way is to deceive and associate themselves first with the Women. And herein they imitate the Devil, who first tamper'd with the weaker Vessel and seduced *Eve*; as well knowing that the Masculine Temper of *Adam* would contemn and slight the Bait, till presented by the fair hands of his Virgin Bride. And this is no new thing, for  
many

many Heretics have diffused and spread their desperate Errors by insinuating them first into the Women; yea, so far had *Marcus* the *Valentinian* proceeded in this Art, that he not only vitiated the Souls, but abused the Bodies of many of that yielding Sex: And such was the Temper of the Quakers great Master *H.N.* when he came over into *England*, drawing after him a great number of those easie Captives, whom he quickly found kind and coming, when allured by the specious Title of *The Family of Love*. And this has been a very great help in the Propagation of Quakery, by making the Woman first in the Transgression, who by her continual Solicitation and Importunity (as *Delilah* did *Samson*) wins the good man to betray himself into the hands of these uncircumcised Philistines.

## C H A P. X.

*The Advantage of Familism above  
other Sects and Heresies.*

**I**T will now be questioned since Quakerism is so monstrous and sottish a Persuasion, as tends to the overthrow of all true Religion, by rasing the very Foundations of it, by denying the Person of Jesus Christ as God and Man now living in Heaven, and taking away the future Subsistence and Immortality of Human Souls ; yet nevertheless it should take so much with the ordinary sort of People, and gain ground upon so many of them.

In answer to this, I may suggest, that those who are caught and drawn into this abominable Heresie of Quakerism, are but the Refuse of the World, Persons of the meanest Quality and lowest Parts and Education ; and for such as these to be enticed by Quakers is no strange thing, they being indifferent to any Religion, and that they observe any

at all, is more out of Custom and Fashion, than Choice and Understanding.

Or I may say, that it is to be feared, 'tis a just Judgment of God for their former untaithfulness not only to the Light of their own Consciences but of the holy Word of God, that since *they* <sup>2 Theff. 1.</sup> <sup>10, 11.</sup> *would not receive the love of the Truth, that they might be saved, God should send them strong Delusion, that they should believe a lie.* And although this may give

some Account of the diffusion & growth of Quakery, yet I shall mention some particular Advantages it hath over other Sects and Heresies; and the First is this,

1. In that it pretends to a high degree of Holiness above all other, and to be raised above the rest of the world lying in sin. That all the Earth is in Bondage and Slavery, overspread with Lusts and Sins; and therefore are in a dark and blind Condition, not knowing how or by what means they shall escape out of that lamentable and confused state they are in: But the Quaker, he is mounted up so high, that it is broad day with him, when yet 'tis perfect night with all men beside; he is in the Light, and this Light leads

and guides him into all Truth, so that henceforth he sins no more, but is pure and clean in his own eyes. Christ is within him, and he has attained to a Perfection and Freedom from Sin, and whoever comes not to this state, is not of God. These are fine things and high Conceits, and the giddy Multitude that always affect Novelties, are very much pleased with so much holiness as is pretended, and it works mightily upon their Fancies, that if they be once Quakers, they shall be without sin, and by the cunning management of this pretence of Holiness, the People are quickly catcht in their nets.

2. Quakery cracks and boasts much of immediate Inspirations, which every one in their measure are capable of. And this is a strong and potent temptation to inveigle the multitude withal, to tell them, that when they are once Quakers, they shall be immediately acted and moved by the Spirit of God, as the Prophets and Apostles of old were, and that what they now speak and write is as good Canonical Scripture as the Bible; that they need no external teaching, being all taught by the inspiration of God, which



is so pleasing and easie a Doctrine , that it is very strange if the vulgar ( who would fain go to Heaven by the easiest and least troublesom way ) should not be seduced by it.

3. The luscious and sweet bewitching Language which they use, as if Sugar-Plumbs lay under their Tongues, when a deadly poison lodges in their Hearts : which being nothing but a canting in Scripture-pharse and expression, and fitted to feminine fancies, yet has a very great influence upon the people, especially when their minds are prepared and prejudicated with an opinion of their being inspired. In these respects now it appears that Quakery hath a very great advantage above all other Heresies, and hath strong and powerful temptations to allure unstable and wavering minds from the knowledge of the truth. But their Impostures and Cheats being so plainly detected and discovered in this foregoing Treatise , if any man, knowing and warned of them, yet wilfully and presumptuously shall fall into them, his destruction is of himself, and his ruine inexcusable ; he hath now no cloak for his sin.

## The Conclusion.

I have now run through the chiefest of the Quakers Opinions, and plainly and evidently proved them in every thing to be exactly Familistical: I shall now for a Conclusion of this Treatise, only add this serious Admonition to those who approve of, and are hankering after Quakery: And to this end I would have them consider, that the Quakers do deny the Books of the Old and New Testament to be the Word of God, and say that they are no Rule of our Faith and Manners, which must needs be of the most dangerous consequence to the souls of men: for men being reasonable Creatures, and in that Princely Prerogative Superiour to the Beasts of the Field, must of necessity guide and determine their Actions by some Rule and Measure; and if neither Reason nor Scripture be that Rule, they are liable to be imposed upon by every Cheat, and led into any error whatever, and so at last eternally destroyed: for by this means having cast away Reason and Scripture

from

from having any thing to do with their Actions, good and evil, Truth and Falshood will be all alike, and there will be no difference between Virtue and Vice; and to kill a mans Neighbour, and seize upon his Estate, may be no sin, if the voice of Reason and Scripture be not to judge of it. These things will be of a very sad consequence to every one that expects and looks for another life when this is ended.

But it may further be considered, that the rejecting of the Scriptures, and denying them to be the Word of God, is likewise a piece of Familism, and was a part of the Doctrine of *Caspar Swenckfield a Silesian*, and that upon this ground (which the Quakers likewise urge) because Christ is called the Word. But so are the Scriptures too called the Word of God, *1 Thes. 2. 13. For this cause also thank we God without ceasing, because when ye received the Word of God which ye heard of us, ye received it not as the word of men, but (as it is indeed) the Word of God.* So *Heb. 13. 7. Remember them which have the rule over you, and have spoken to you the Word of God.*

Moreover, they would do well to re-

reflect and consider how they hope to be saved : If they profess Quakery, it cannot be by the Death and Satisfaction of Jesus Christ the Son of God , because the Quakers own no such Person living without them, nor do they believe the History of his Death and Passion at *Jerusalem*, in the letter of it : so that every man who turns to be a Quaker , puts himself out of a capacity of being saved : for there being no Name by which any man shall be saved but by the Name of *JESUS*, and he being denied by them as a Person living in Heaven , they are by the Tenour of the Gospel excluded from having any Salvation by him. By which it appears , that every man professing and embracing Quakery, hazards and sets at stake the everlasting Happiness of his Immortal Soul.

But it is no wonder they take so little notice of their Souls, when they believe they have none; and he that follows their ways and opinions, must cast away all care for another life, nor think of any thing but for the present : for Heaven, Hell, and the Day of Judgment are (as they say) in this Life.

And though the Quaker will impudently

dently deny all this, and boldly affirm that he holds no such things, yet I have produced nothing as their Judgment but what I find published by some of them in their printed Papers, or has been delivered by them at their own Conventicles and Meetings, and therefore is sufficiently known to be their own opinion. But it need not startle any man to hear a Quaker out-face his own Errours when challenged with them; for he that takes away all distinction between good and evil, will not stick to lye when it is for his advantage.

Wherefore these Hereticks being so dangerous, and their Doctrine so destructive of the Salvation of mens Souls, they ought carefully to be avoided, and their society detested and abhorred: for he that associates himself with them, cannot be free from Sin, but as he is guilty of Sin in the sight of God by joyning himself to them, so unless he speedily return and repent, he will partake of their Punishments. For so said the Spirit of God, *Numb. 16.26. Come out from the Congregation of these men, lest ye be consumed in their sins.* And the Apostle St. *Job: 1. Epist. 2. ver. 10. 11.* says, that

*that If there come any to you, and bring not the Doctrin of Jesus Christ (which is contained in the Books of the New Testament) he is not to be received into your house, nor to be bid, God speed; for he that biddeth him, God speed, is partaker of his evil deeds.*

Lastly, if any man would keep himself from being drawn into their Errors, he must be sure to observe the written Word of God as the Rule of his Belief and Actions, nor must he forsake the Dictates and Notices of right Reason: For by these two things he may judge of any Doctrin propounded to him, and whatever any man tells him, if it be contrary to Scripture and Reason, he may be certain that it is false. As for instance, the Quaker comes and pretends, that what he delivers, it is divinely inspired to him by the Spirit, and that he hath immediate Revelations from God. In this Case now, I am to try what he brings by the Word of God and right Reason. St. Paul says, *Gal. 1.8.9.* That if any man or an Angel from Heaven should preach any other Doctrin than what they had already preached, and the believers received

ceived he should be accursed. Now therefore, if these Quaking Inspirations contain any other Doctrin than what is delivered in the Bible, that Doctrin is false, and those that broached it are accursed. And if the Revelation be of something which the Word of God meddles not with, as concerning the going or not going to such a Place, the doing or not doing of such an Action; Common Reason will help a man to judge very much in it, and will afford so much light as to discover the Revelation to be foolish and ridiculous, and nothing else but a Fantasie arising from a deep Melancholy, and mistaken for the Inspiration of the Spirit of God. And by these two helps, supposing a man to be faithful to God and his own soul, he may easily discover and avoid such pernicious Errors. For it is the cunning of these wicked People to deny the Scriptures and the use of Reason, because they know they are so diametrically opposite to their Doctrins and Opinions.

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# The Contents.

## CHAP. I.

**T**He Cognation and Agreement  
between the Quakers and other  
Antient and Modern Heretics.

## CHAP. II.

Of the Authors of Familism, and  
the Quakers Agreement with them  
in their Doctrin.

## CHAP. III.

Of the Holiness of Times, Things  
and Persons under the Gospel.

## CHAP. IV.

That Quakery, though it pretend  
high, is mere Sadducism at the  
Bottom.

## CHAP. V.

That the Quakers are dangerous  
Enemies of the Civil Magistrate.

## CHAP.

# The Contents.

CHAP. VI.  
*Of the Light within.*

CHAP. VII.  
*The Quakers Pretence of Immediate Revelations.*

CHAP. VIII.  
*Of the Quakers Perfection.*

CHAP. IX.  
*The Ways and Arts the Quakers use in gaining Profelytes.*

CHAP. X.  
*The Advantage of Familism above other Sects and Heresies.*

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F. V I . N I S .

